ORTHODOX PARADOXES:

OR,

A BELIEVER CLEARING TRUTH

By seeming CONTRADICTIONS.

BY

RALPH VENNING.

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2 Cor. 4.3.

If the Gospel be hid, 'tis hid to them who are lost.

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TO THE RIGHT WORSHIPFUL Colonell FRANCIS WEST Esquire, Lievetenant of the Tower of *London*.

Worthy Sir,

TO study a requitall of the many favours which I have received from you, were to spend my time and thoughts about that which I cannot attain to: thankfully to acknowledge them is all I am able, *and that I am as much willing as bound* to do; and that this will be *candidly* accepted by you, I have more then ordinary ground to believe; having experimented your noble mind, to be like that of *Artaxerxes*, King of *Persia*, *who thought it as well becoming a Royall mind, to accept of small things from others, as to give great things to them*; and this indeed is to be like minded to God himself, who gives the greatest gifts to men, and accepts the small returns from them; for if they have not a *Lamb*, two *Turtles* shall serve the turn. This, noble Sir, hath incouraged me to *dedicate* these my first fruits, as a thank-offering unto your self, and under your name to present them to the World. Yet would I not use your name for

Patronage, having learned from the *much-noble* and *much-learned* * *Venulam*, not to account any Book worthy of a *Patron* which hath not truth to *patronize* it; which if it have, it needs no other *Patron*, which if this had not, I should be as unwilling to set your name as my own before it. As for the matter, though it seem *contradictorious*, yet it doth but seem so; for *utraque pars est vera*: and though it be made up of *Paradoxes*, yet they being grounded, not on *Stoicisme*, but *Christian tie*, I hope they will answer the name of *Orthodox*. Yet what can a man call *Orthodox* in this *Heterodox* age, wherein scarce any one thing is spoken or written, but every man *comments* or *glosses* upon it, interpreting, not as the Text speaketh, the truth requireth, or the *Author* meaneth, but as his *Opinionative* phansie pleaseth to *criticize*, and this indeed might have been an argument sufficient for me, to have kept these ensuing *Paradoxes* within my *breast*, and not have written them, or within my *Study*, and not have Printed them; but having had some *approbation* and *importunitie* to make them *publike*, I thought it better to lay my self open to any *censure*, then to conceal any thing which may conduce to *common* good. Seeing therefore they are to go abroad, how ever they speed, it will be no small honour to me, that you bid them *welcome*; and entertain them, as that which doth and ever will witness me to be,

* *In augmentis Scient.*

Sir, Your worships devoted to serve you in the service of Christ.

Ralph Venning.

To the Readers.

Kind Readers,

THese Paradoxes, *which for the most part of them have lain by me this many moneths, are at last presented to publike view; not to make me but* Christ *and the mystery of godlinesse more perspicuously known in the world. That to me both in the first writing of them, and since in the often reading of them; they have been not a little profitable, I cannot but declare: and what ever my gain hath been, I wish you as much, and as much more, terque quaterque. If the spirit of God joyn with you in reading of them, I believe you will find that made clear in two or three lines, which many pages, if I say not volumes, have left under a vail: if it prove so, give glory to God in Christ for your self and me, and pray for me, that God will give more of himself into me, that I may give out more unto you: and may be in all things instrumentall to his glory and your good: which is the highest ambition of him, who willingly subscribes himself*

Yours in all

Christian service,

Ralph Venning.

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OR-

ORTHODOX PARADOXES.

OR,

A Believer clearing truth by *seeming* contradictions.

I.

Concerning God in Trinity and Unitie.

HE Believes *that* which reason cannot comprehend; yet there is * *reason* enough why he should believe it.

2 He believes one God in three persons, among whom he denies not *prioritie*, yet grants *eternitie*.

3 He believes three * persons in one God, two nature, in one person, and one will in three Persons.

4 He believes that God is nothing *less* then the three persons, and that the three persons are nothing *more* then God; that they are of one God, in one God, and all but one God. 1 John 5. 7.

5 He believes that the *Father* is not the

* λόγος. *verbum & ratio; & verbum est ratio fidei.*

* ὑποστάσεις.

(h) Joh. 14. 10. Son, nor the Son the *Father* yet (h) that the *Father* and the *Son* are one.

6 He believes that the *Father* and the *Sonne* are not the *Spirit*; yet the *Father*, *Son* and *Spirit* but one and the same undivided and indivisible God.

7 He believes that God is in himself and of himself; and yet he believes * that God did not make himself.

8 He believes that God is the *Alpha* and *Omega*, * the beginning and the end; and yet he believes that God had never a *beginning*, and shall never have *end*.

* *Nihil est causa sui ipsius.*

* ἀρχὴ καὶ τέλος.

II.

Concerning God the Father:

9 HE believes that the power of God is *common* to the three Persons; yet he believes, that the *Father* doth *that* which the *Sonne* and *Spirit* cannot (be said to) do.

10 He believes that the *Father* begat the *Son*, and yet he believes that the *Father* was not before he begate him.

* Μείζων. John 14. 28.

11 He believes that the *Father* is * *greater* then the *Son*, and yet he believes that the *Father and the Son* are * *equal*.

* ἴσος. Phil. 2. 6.

Heb. 9. 14. 12 He believes that the *Father* is the first Person in the Trinitie; and yet he believes that the second and third person are as (*) eternall as he.

III.

Concerning God the Son.

13 HE believes that the *Father* is not the *Sonne*; and yet he believes that whatsoever

soever the *Father* is, the Sonne is the same.

14 He believes that God hath no *form*; and yet he believes that Christ * was in the *form of God*. * ἐν μορφῇ Θεῦ. Phil. 2.6.

15 He believes that in Christ there be two natures; and yet he believes that Christ is uncompounded.

16 He believes that Christ is not *God* and *a man*; and yet that he is * *God-man*. * Θεάνθρωπος.

17 He believes that the *Son of God* and *the Son of the Virgin*, is but one Son.

18 He believes that Christ was of man, yet not by man; and he was the * *fruit of the womb*, but not the *seed of the loyns*. * פְּרִי בִטְנוֹ καρπὸς τῆς μήτρας. Luk. 1.42.

19 He believes that Christ remained what he was, and *without change* became what he was not. Jam. 1.17.

20 He believes that the * *Father of Eternitie* was born in time. * אֲבִי עַד Isa. 9. 6. John 1. 3, 14.

21 He believes he who *made* man, was *made* man. Isa. 7.14.

22 He believes that he who was born of the *Virgin*, did make his *Mother*. Col. 1.16. John 8. 8.

23 He believes that Christ was before *Abraham* was; and yet he believes that *Abraham* was born long before him. Mat. 11.14. * Rom. 8. 22.

24 He believes that Christ is the * *first-born among many brethren*, and yet he believes that all the brethren are (c) *first-born*. c Rom. 8. 17. * Heb. 2.9

25 He believes that Christ was for *a little time* with men on *earth*; and yet he believes that he was *never* wanting from GOD in *heaven*. Βραχύ τι *idem*. Acts 5 34. John 3. 13

26 He believes that Christ never offended his *Father*; and yet he believes that Christ lay under his *Fathers* wrath. Heb. 7.26, Joh. 8. 29. Gal. 3.

Mat. 3. 17. Mat. 27. 46. 27 He believes that God the Father was alwayes *well-pleased* with his Son; and yet he believes that the Father once forsook him in *displeasure*.

d John 10. 18. 28 He believes (*d*) that *no man took Christs life from him*; and yet he believes that the *Jews* put him to death.

1 Thess. 2. 14, 15. e 1 Cor. 15 4. 29 He believes that Christ was dead; and yet he believes that Christ (*e*) arose by his own power.

John 10. 18. f Mat. 28 20. 30 He believes that Christ went away from his *Disciples*, and yet he believes that Christ is (*f*) with them * *to the end of the world*.

* ἐφάπαξ. Heb. 9. 26. 28. 31 He believes that Christ made satisfaction * *once for all*, and yet he believes that Christ doth make intercession every day.

John 1. 14. John 3. 13 Mat. 1. 33. Ma. 26. 11, Luk. 1. 33. Revel. 5. 10. 32 He believes that Christ is in the body, yet not included in it; that he is out of the body, yet not excluded from it.

33 He believes that *where ever* Christ is, there is, *God-man*; and yet he believes not that Christs *humanitie* is *every where*.

34 He believes that Christ hath and shall have a *Kingdome* in this world; and yet he believes that Christs Kingdome is not * *of this World*.

* ἐκ τοῦ κόσμου τούτου John 18. 36.

IV.

Concerning God the Spirit.

John 14. 16, 26. g 1 John 5. 7. Luke 24. 24. 39. 35 HE believes that the Spirit proceeds from the Father and the Son; and yet he believes the Spirit to be the (*g*) same being with the Father and the Son.

36 He believes that God hath no *corporeall members*;

members; and yet he believes that the Spirit is (*) *the fingers of God.* Mat. 12. 28 Luke 11. 20.

37 He believes that the Father *sent forth* the Son, and that the Son *sent forth* the Spirit; and yet he believes that they were never separated the one from the other. יהוה רוח Gal. 4. 4. John 15. 26.

V.

Concerning Gods attributes.

38 HE believes that in God, *that* which is *understood*, and *that* which *understandeth* is all one. Isa. 40. 28.

39 He believes that there can be no *Ideas* fram'd of God, and yet he believes that God is known. Joh. 1. 18.

40 He believes that (*h*) *no man hath seen God at any time*; and yet he believes that *Moses* talk't with him * *face to face.* *h* John 1. 18. Exodus

41 He believes that God can will nothing but *good*; and yet he believes that God willed that *sin* should be in the world. 33. 11. James 1. 13. 17.

42 He believes that Gods *will* and *power* are equall; and yet he believes that God *can* doe what he never *will* do. Eph. 1. 11 Rom. 11. 31.

43 He believes that God *doth* all that he *wills* to do; and yet he believes that God *wills* that to be which he never *doth.* Psal. 13. 6, 2 Sam. 16. 10.

44 He believes that Gods *willing* of sin is rather a *permission* then a willing; and yet he believes it to be a *willing permission.*

45 He believes that Gods *will is one*; and yet that his will is *manifold.*

46 He believes that though men leave the will of God undone, yet his will is never *disappointed.*

47 He

and yet he believes there is than done in the world which God *cannot* do.

1 Tim. 2. 3. 48 He believes that (*i*) God *would that all men should be saved*; and yet he believes that his will is not changed, nor frustrated though many are *damned*.

49 He believes that God wills nothing but what is *just*; and yet he believes that *justice* is no rule to God's will.

(*k*) Things are not just, and then God wills them, but God wills them, and then they are just. Isa. 10. 6. 12. Gen. 6. 6. Numb. 23. 19. Exodus 4. 14. Ps. 27. 4. Jeh. 3. 10. Titus 1. 2. Gen. 18. 7. 1 Kings 8. 27. Acts 15. 18. Eccl. 1. 2. 4.

50 He believes that God is alwayes *just*; and yet he knowes that God (*k*) punisheth some men when they have done what he bid them do.

51 He believes that holiness, mercy and justice are in God; and yet he believes that there are no *adjuncts* nor *qualities* in him.

52 He believes that *it repented God for making man*; and yet he believes that God never changed his mind.

53 He believes that God is sometime *angry*: and yet he believes that there is no *passion* in him.

54 He knows that the threatnings of God are not alwayes *fulfilled*; and yet he believes that God is alwayes *faithfull*.

55 He believes that God doth go and come; and yet he believes that God never changeth places.

56 He believes that God foreknew all things; and whatever he *foreknew* to be, must needs be; and yet he believes that Gods *foreknowledge* was not the cause of their being.

57 He sees that the things which God knows are *variable* and *changing*; and yet he believes that the knowledge of God never *changeth*.

measures *justice* when he sheweth *mercy*.

VI.

Concerning Election.

61 HE believes that *God is no* * *respecter of persons*; and yet he believes that God elected some and left others, when he found no difference.

60 He believes that none were (*l*) *elected, but in and by Christ*, and yet he believes that Christ is not the cause of *election*.

61 He believes that God never made any man on purpose to reprobate him; and yet he believes that God ever purposed to * *reprobate* some men.

* Προσωπολήπτης. Acts 10.34 Eph. 1.4.

l Eph. 1. 4. 11. John 17. 2, 6.

Ezech. 33. 11.

* ἀποδοκιμάζω.

VII.

Concerning the Scriptures.

62 HE believes that the *Word* of God is true; and yet he believes that God doth not *speak* the *Word*, because the *Word* is true; but that the *Word* is true, because God *speaks* it.

Psal. 12. 6.

63 He believes that * *no man knows the mind of God*; and yet he believes that the *Scripture* contains his Will.

64 He believes that the *Scriptures* were written by men subject *to error*; and yet he believes that there is *no error* in them.

65 He believes there is no *contradiction* in *Scripture*, and yet he finds the same thing (*m*) commanded and (*n*) forbidden.

66 He believes that the *Scriptures* are true, and that they are from God; because the world doth not believe them.

* τὰ τοῦ θεοῦ οὐδεὶς ἔγνω εἰ μὴ τὸ πνεῦμα. Num. 20. 12. 2 Tim. 3. 16. Ps. 19. 98.

m Gen. 17. 11.

n Gal. 5. 12.

Con-

VIII.

Concerning Creation.

67 HE believes that God wrought *six dayes*; and yet he believes that God kept an *everlasting Sabbath*.

68 He believes that God created all things *in time*; and yet he believes that all which God doth, is done in *Eternity*.

Heb. 11.3. 69 He believes that *nothing* hath *no good in* it, and yet he believes that God made *all things* טוב מאד *of nothing*, and behold they were * *very good*.

70 He believes that God never spake *a word*; and yet he believes that all things were created * *by the Word of his mouth*.

71 He believes that the *Creation was ended* * χριστῷ. *in six dayes*; and yet he believes that Creation is continued in providence every day.

IX.

Concerning Angels.

Joh. 5. 17. 21. Heb. 2. 17. Heb. 1. 14. 72 HE believes that the *Angels* are *better* then himself; and yet he believes himself to be better then they.

73 He believes that *Angels* know God more perfectly then Saints on earth doe; and yet he believes (o) that *to the Angels is made known by the Saints the manifold wisedome of God*.

o Ephes. 3. 10. * πολυποικίλος σοφία. Much varying wisedom.

X.

Concerning Man.

74 HE believes that man did injoy blessedness before he fell; and yet he believes that man was never sure of *blessedness* before he lost it.

He

75 He believes that the two *extreams* of being, *matter* and *spirit* be in man; and yet he believes that *Man* is but one being.

76 He believes that man was made * *after Gods likeneſs*; and yet he believes that when man was made, he was not *like* to God.

בצלם אלהים Gen. 1. 26.

77 He believes that every man hath a being, yet he believes that (p) *all Nations are leſs then nothing.*

p Iſa. 40. 15. 17.

78 He believes that there is but *one God*; and yet he believes that many (q) *men are gods.*

Dan. 4. 32. 1 Cor. 8. 6.

79 He believes that he is to reſpect no mans perſon; and yet he believes that he may reverence one man more then another,

q Pſa. 82. 6 Deut. 1. 17 Deut. 5. 16

80 He believes that he is bound to *love all men as himſelf*; * and yet he believes that he breaks no Commandement, though he hate ſome men with a perfect hatred,

James 2. 8 * ὡς σεαυτὸν. After the ſame manner, not as much.

XI.

Concerning Sinne

81 HE knows that he was not when *Adam* was; and yet he believes that he ſinned when *Adam* did.

82 He believes that ſin had no *being*; and yet he believes that God knows it.

83 He knows not, nor can hardly perceive how he becomes a ſinner by *generation*, and yet he believes and (r) confeſſeth that he was *conceived and born in ſin.*

Pſ. 139. 21. Rom. 5. 12 19.

XII.

Concerning the Law.

84 HE believes that the * Law was *from the beginning*; and yet he believes that it was (ſ) firſt *given* to Moſes.

Pſa. 44. 21, Pſa. 51. 5. * λόγος. ſ γραπτὸς. He ſ Joh. 1. 17

85. He knows that when the Law was given, it was said, *do this and live*, and yet he believes that there was no (*t*) Covenant of works since *Christ* was promised.

Rom. 10. 5
Gal 3. 17.

86 He believes that * *circumcision* is cast out of the Church; and yet he believes that every Saint is a * *circumcised* person.

* Gal. 1. 5.
Phil. 3. 3.

87 He believes that Christ *obeyed* and (*u*) *fulfilled* the Law for him; and yet he believes that the Law is to be (*x*) *observed* by him.

Mat. 5. 17.
Mat. 5. 19.
Jam. 2. 11. 12.

88 He believes the Law to be (*y*) *abolished*; and yet he believes that Christ came not (*z*) to *destroy it*.

Rom. 3. 31
Ephes. 2. 15.

86 He knows there is a * *curse* denounced against them that *break* the Law; and yet he believes that himself shall not be (*a*) *cursed*, though he never *kept* it.

Rom. 10. 4
καταλῦσαι,

90 He knows he *cannot be justified by the Law*, and yet he believes that the (*b*) Law cannot but *justifie* him.

Mat. 5. 17.
*Gal. 3. 10
Ro. 8. 1. 2.

91 He eagerly pursues the (*c*) *works* of righteousness; but doth most peremptorily reject the (*d*) *righteousness* of works.

Rom. 3. 28
Gal. 5. 23.
1 Tim. 6. 12.
Phil. 3. 9.

XIII.

Concerning Grace.

92 HE believes that Christ by his merits * did purchase salvation for him; and yet he believes that his salvation is of * *grace*.

Eph. 1. 14.
Eph. 2. 8.

93 He believes that God will not (*e*) *acquit the wicked*; and yet he believes that God (*f*) *justifies* * *the ungodly*.

Nahum 1. 3.
Rom. 4. 5.

94 He believes that (*g*) *by faith without the works of the Law we are justified*; and yet he believes that (*h*) *faith without works* doth not justifie.

Rom. 3. 28.
James 2. 24, 26.

95 He knows that grace is much * *resisted*, and yet he believes that there is nothing works so * *irresistibly*. Acts 7. 51. 2 Cor. 5. 14.

96 He believes that he cannot be saved by His working; and yet he believes that he is to (i) *work out his own salvation with fear and trembling*. i Phil. 2. 12.

XIV.

Concerning the Lords Supper and Baptism.

97 HE believes that they who are baptized may not be *members* of Christ; and yet believes that they who are baptized may be *members* of the Church.

98 He finds no express *warrant* for the baptizing of any infants; and yet he finds that it is thought *warrantable* that *some* should be baptized.

99 He believes that believers are much the better for Baptism; and yet he believes that the (k) *washing of water* doth them no good. k 1 Pet. 3. 21.

100 He eats Christ's *flesh*, and drinks the *blood* of Christ, and lives by it; and yet he never takes the *flesh* and *Blood* of Christ into his mouth.

101 He believes that the *Bread* and *Wine* are not the *Body* and *Blood* of Christ; nor that Christ is in them or under them; and yet (l) when he takes them he partakes of Christ, yea of the *Body* and *Blood* of Christ. l 1 Cor. 10. 16.

XV.

Concerning the Resurrection.

102 HE knows that when he dies, his body may conduce to the making up of many beings; and yet at the resurrection he shall have all his, and they want none of theirs.

103 He believes that the Saints deceased want no happiness; and yet he believes that they shall not (*m*) *be made perfect* till the resurrection.

m Heb. 11. 40.

XVI.

Concerning Heaven and Hell.

104 HE believes that in heaven his desire shall never want *satisfaction*; and yet he believes that *satisfaction* shall never breed *satiety*.

105 He believes heaven to be Gods dwelling place; and yet he believes that *the heaven of heavens cannot contain him.*

106 He believes that in hell sinners are *ever dying*; but shall *never die.*

107 He believes that there is no *goodness* in hell; and yet he believes that (*n*) *God* is there.

n Psalm 139. 8.

The ensuing *Paradoxes* I call *Miscellaneous*, not observing order or method in the placing of them.

The former are more *Theoretical*; the following more *Practical* and *Experimental*.

Miscellaneous

Miscellaneous PARADOXES Practicall.

OR,

A *Believer*, clearing Truth by *Experience*, though by *seeming* Contradictions.

HE cries out *what must I do to be saved*; and yet he never expects to be saved by doing.

2 He knowes that he is as much *indebted* to God as *any man*; and yet he believes that God will never charge the *debt* upon him as he will upon *other men*. Rom. 8. 3. Rom. 3. 26. 1 Cor. 5. 7.

3 He admires God that he shewes him mercy; and yet he believes that God could not be just if he should not do it. ἀσυμφ. Not with the sinne, but with the will of God which permits the sin for a time.

4 He injoyes what he *longs* for; and yet his soul keeps *longing*.

5 He is every day purging out the old *leaven*, and yet he believes that he is *unleavened*.

6 He is every day indeavouring in the strength of Christ to root sinne out of him; and yet he is content it should be within him,

while God will suffer it to be there.

Rom.7.42 29. 7 *He fears to commit* sin more then *any man*; yet when 'tis *committed* there is *no man fears* it less then he.

Rom.6.17 8 *He* grieves that ever he *sinned* at all: and yet *blesseth God that he was once a sinner.*

Rom. 3.7. 9 It *sads* his soul that he hath *dishonoured* God by sinning; yet it glads his heart that God is *glorified* by his sin.

1 Tim. 1. 13.14,15. Rom.7. 2. 10 *He* looks on himself as if he were the chiefest *of sinners*: and yet he believes that God accepts him as if he had *no sin at all.*

Rom.7.25 &8.1,2,3. 11 *He* is often led *captive* by sin: and yet is alwayes *triumphing* over it.

12 *He* confesseth that he sins daily: and yet he sayes that *that it is not he.*

Rom.7.17 13 *He* confesseth himself to be a *Scarlet sinner*; and yet looks on himself as a *milke-white* Saint.

Jer.31.34. 14 *He* believes that God hath *forgotten his sin, and will remember it no more*: and yet he believes that God sees sin in him.

2 Cor. 12. 7. 15 *He* knows that he is *born of God*; and yet he finds by experience that he *sinneth.*

16 *He* is *ashamed* that he is a sinner: and yet is not *ashamed* to confess himself a *sinner.*

17 *He* would not *sin against* his God, because God *loves* him: and yet he doubts not but God *loves* him though he sin *against him.*

Hos.3.1. Acts 17. 30. 18 *He* believes that God lets no mans sinne goe unpunished: and yet God *winks* at some mens sins.

19 *He*, oftentimes doth weep for sorrow: and yet he rejoyceth when he weeps.

20 *He* knows that he is not as yet *delivered* from *fears*: and yet he believes that he is *delivered.*

ver'd from what he *feares*. Jer. 3.19.

21 He affects and ſtrives to be the *higheſt* Saint: and yet is contented to be the *loweſt*.

22 He is oftentimes *diſappointed* of his *joyes*: Heb. 3.17. and yet he alwayes *joyes* in his *diſappointment*.

23 He is willing to *die* daily: yet daily prayes to *live* longer.

24 He accounts his life but as *a bubble*; and yet he prizeth it above the whole world.

25 He cannot ſay he is dead: and yet he *dies* Gal. 2.20. *daily*, and though he *live*: yet he ſayes that *it is not he*.

26 He believes that he ſhall once *die*: and yet he believes that he ſhall *live* with God for *ever*.

27 He dares not put himſelfe to *death*, leſt he *ſinne*: and yet he thinks he *ſinnes* if he *die* not daily.

28 He knows that though he die, death cannot take away his life.

29 He accounts himſelf *leſs then the leaſt of all mercies*: and yet he looks on the greateſt as his due. 1 Cor. 3. 21. 22.

30 He knows himſelf to be a *King*: and yet refuſeth not to be any mans *ſervant*. Rev. 1.6.

31 He believes that he is a *Prieſt to God*: and yet he ſhould ſin, if he offered *ſacrifice*. Rev. 1.6.

32 He hath *nothing* of his own: yet *all things* are his: he is often in *wants*: yet ſtill *abounds*.

33 He *lives* when he hath no *lively-hood*, and is *maintain'd* though he want *maintenance*.

34 When the *Irons do enter into his ſoul*, they do not touch his inward man.

35 He may be *impriſoned*, yet never deprived of *libertie*.

36 Men may *kill* him; but they cannot *hurt* him.

37 He may be bound *hand and foot*; yet cannot be hindred from *walking* with God.

38 Men may cast him out of *house* and *home*; but they can never baniſh him from his *inheritance*.

Matth. 26. 39. 39 He prayes that *bitter Cups may paſs from him*; and yet he would not have his own will done.

2 Sam. 24. 12, 13, 14. 40 He hath a *will* of his own, and follows it; and yet he is ruled by anothers *will*.

41 He doth all the good he doth out of *choiſe*; and yet he cannot *chuſe* but do it.

42 He is never willing to be *alone*; yet often refuſeth to be with *company*.

43 He loves nothing but what he *knowes*; and yet there is what he loves beyond what he *knowes*.

44 He *finds* that which he ſeeks for; and yet keeps *ſeeking* when he hath *found*.

45 He believes that he goes not to heaven *for holineſs*; and yet he believes that he cannot Mat. 5. 8. go there *without* it.

46 *He ſees reaſon* enough why God may *damn* him; but he ſees more *reaſon* why God ſhould *ſave* him.

47 He dares not juſtifie himſelf; yet cannot think that God will *condemn* him.

48 He *diſownes* all the duties he performs; and yet believes that God doth *own* them all.

49 He is ſometime without bread to put to his mouth; and yet he *fares deliciouſly every day*.

ἐυφραινεται λαμπρῶς. 50 He *ſees* God in all his providence; yet never beheld him with his eyes.

51 He

51 *He* confesseth that his heart sometime commits *Idolatrous Adultery* against God; and yet he believes that God will never give him *a bill of divorce.* ἀποστάσιον.

52 *He* knowes God's dwelling is not *with flesh*; yet an heart *of flesh* is his habitation.

53 Temptations are a grief to him; and yet * he rejoyceth though *he fall into many temptations.* *Jam. 1. 2. πᾶσαν χαρὰν, &c.

54 *He* is one that doth live on *earth*; but hath his * *conversation* in *heaven.* πολίτευμα Phil. 3. 20.

55 *He* believes that no man *can be born twice*; and yet he believes that every Saint is *born again.*

56 *He* believes that there is *more* in Christ then he needs; yet *less* then all will not content him, nor serve his turn.

57 *He* believes that all other Saints beside himself are filled with the *fulnesse of GOD*; and yet he believes that himself hath never the less.

58 *He* believes that *no man can see God and live*; yet his life is in seeing God.

59 *He* believes that God saves men freely; and yet he believes that Christ bought salvation for them. Eph. 2. 5.

60 *He* believes that God will reward him for all he doth *for God*; and yet whatsoever he doth *for God*, God doth it in him. 1 Tim. 2. 6 Isa. 25. 12.

61 *He* believes that God is alwayes *giving out* himself to the Being of Creatures, and Faith of Saints; and yet *remaines as full* as ever he was.

62 There is nothing so *clear* to him as godlynesse; and yet there is nothing more *mysterious.*

63 There is no man *denies himself* but he; and yet there is no man *seeks himself* so much as he. 1 Cor. 9. 2

64 He sometimes misseth what he would have; and yet he thinks not his will to be therein crost. Acts 21. 24.

65 He knows *he doth not live by bread*; and yet he eats to maintain his life.

66 He believes that his *prayers* doe purchase him nothing; and yet he could not *d* expect to injoy what he doth if he did not *pray*. d Ezek 36. 24.

67 He is by the *Spirit* led *into* duties, and led *out* of them by the same Spirit. e Luke 17. 10.

68 He cannot *demonstrate* what he knows in believing; and yet his knowledge by faith is as clear as any *demonstration*.

69 He believes that his *qualifications* do not cause *Gods love*; and yet he might question whether *God lov'd* him, if he were not (*f*) *qualified*. 1 John 1. 6. and 2. 5.

70 He prizeth righteousness at an *high rate*, and yet he accounts his righteousness no better then * *dung*. σκύβαλον.

71 He knows that he can never attain to the perfection of God; and yet he labours *to be perfect as God is perfect*. Phil. 3. 21.

72 He is of all men most *humble*; yet none hath an heart so (*h*) *lifted up* as he. 2 Cor. 7. 3

73 He drinkes *gall* and *wormwood*, yet accounts it sweeter then the *honey* or the *honey comb*.

74 There is none so *vile* among men as he; yet there is none among men so *honourable*.

75 He thinks *highly* of himself, though the world *despise* him, and yet *despiseth* himself though

though God think highly of him.

76 He is the *meekeſt* man upon all the earth; yet none ſo *angry* as he.

77 He would willingly be the *beſt* of Saints; yet is willing that every one ſhould be *better* then himſelf.

78 He believes that God doth alwayes hear his *Prayers*; and yet he often goes without that he *prayes* for.

79 There are none ſo much in love with *Peace* as he; yet none maintain ſuch a conſtant *warre*.

80 He believes that he ſhall never be *infinite*; and yet he believes that he ſhall be filled with an *infinite* God.

81 * *He is carefull in nothing*; yet none ſo carefull as he.

82 He believes that though he lie in the (*i*) grave *a thouſand years*; yet he ſhall be with God as (*k*) ſoon as he dies.

83 He eſteems his name as *a precious oyntment*; yet he cares not who reviles him.

84 He is *importunate* to prevail with God; and yet he thinks not to prevail * for his *importunitie*.

85 He believes that none *knows the heart but God*; and yet he meets with many Saints who can tell him his heart.

86 He believes *'tis life Eternall to know God*; and yet he accounts it his happineſs *to be known of God*.

87 He finds that grace never *waxeth old*, though it be *ever growing*; but that the *elder* 'tis, the *newer* 'tis.

88 He believes that a man converted is the *ſame man* that he was *before*; and yet he believes that

* μηδὲν μεριμνᾷ.

i Acts 2. 24.

k Luke 16 24.

* διὰ τὴν ἀναίδειαν.

that he is *more man* and *more then man.*

89 He doth not *know* his own wants, and yet he makes them *known* to God.

90 He is no *Prophet*, and yet his Prayers are (*l*) *Prophesies.*

1 John 5. 14.

91 He is afraid to *think* of God leſt he *wrong* him; and yet he believes that he ſhould *wrong* God, if he ſhould not *think* of him.

92 He knowes that *idiots* are not fit for *Counſellours*, and (*m*) yet out of them God takes his *Sages.*

1 Cor. 1. 17.

93 He finds that the love of God hath *heighth* and *depth* without *ends*: *length* without *points*: *breadth* yet no lines: that it is (*) *circular*, yet fills every *angle.*

*Emblema æternitatis.

94 He would be *any thing* rather then *nothing*: yet he would be *nothing* if that may exalt his God.

95 He believes that man's *will* doth *freely* turn to God: and yet that man hath not (*) *freewill* to turn to God.

Phil. 2. 13.

96 He gives no *price* for grace: and yet he values it above all *price.*

97 He *loves* the conſolations of God: but the God of conſolation is his *love.*

98 He *fears God*: and yet is not *afraid* of God.

99 He knows that *ſimilitude* hath ſome *lovelineſſe* in it: yet he doth account *hypocriſie* the more *odious*, becauſe of its *ſimilitude* to Religion.

100 *He* believes that ſome have grace who cannot *define* it: and that ſome can *define* it who have it not.

101 *He* is alwayes in *pilgrimage* and yet he is never from *home.*

102 *He*

102 He believes * that God *tempteth no man*; and yet he believes that **God tempted Abraham.* Jam. 1.13. Gen. 21.1.

103 He is very *jealous* lest God should leave him; and yet he *believes* that God will never do it.

104 He believes that having made a promise, he ought to be as good as *his word*; and yet he thinks he may go from his *word* to go to * truth.

105 He believes that a Saint hath a *vocation* on earth; but that earth is his *Avocation*.

106 God hath commanded him to love his neighbour; and yet God requires * *all his heart*, for himself.

107 He sees much *folly* in the World, and much *confusion*; and yet he sees *wisedome* and *order* therein.

108 He cannot think that his soul was ever *absent* from his body since it came in; yet he finds it often so drawn out to God, that he even thinks it *separated*. 2Cor. 12.2

109 When his obedience is most *compleat*, he doth not rejoyce in that; and though it be *incompleat*, he can rejoice notwithstanding *that*. Job 6.15. & 10. 15.

110 When he is most inlarged, and his soul is *upon the wing* in Prayer, he doth not believe his *acceptance* for that; when he is at the lowest and most confin'd, he believes his *acceptance* notwithstanding that. Rom. 7.25

111 He knows that he was once an enemy to God; and yet he believes that God was never an *enemy* to him. Col. 1. 21. Jer. 31. 3.

112 He knows that God did never offend him; *and yet God intreats him to be reconciled.*

113 * *He hath an eye to the recompence of reward*, and yet he looks after nothing but God.

114 He

* *Magis amica veritas.*

כל לבב

* οὐς τὸν μισθαποδοσίαν.

114 He believes that all *Saints* have a zeal for God, yet all that have a *zeal* for God are not Saints.

115 He believes that all things are ordered *by* providence; *yet time and chance happ'neth to all.*

116 He looks to things that are *invisible*, and yet his eye never wants an object.

* ζημίαν. 117 He is one that *accounts all things* **loss for Christ*, yet accounts not himself a *loser* thereby.

118 He believes that every Saint is carefull *to avoid sinne*, yet every one that is carefull *to avoid sin* is not a Saint.

1 Tim. 1. 15. 119 There is nothing hinders *acceptance* but sin; yet sin doth not hinder his *acceptance*.

2 Cor. 3. 5. Phil. 3. 120 He hath *no sufficiency of his own*, and yet he *is able to do all things*.

121 He is no *man-server*; and yet he is willing to *serve any man*.

122 He is one who *is* nothing *hath* nothing, can *do* nothing; and yet no man *is*, *hath* or *can do* so much as he.

123 He *is* what he *was not*, and *is not* what he *was*; and yet still is the *same man*.

124 He works not for wages; *yet hath an eye to the recompence of reward*.

John 17. 1 125 He desires not to *glorifie* God, that he may be *glorified* of God; but to be *glorified* of God, that he may *glorifie* God.

126 He is one who *lives* to die, and *dies* to live; yea he is *dead* while he lives, and *lives* when he dies.

127 He is one who lives *in another* and *for another*, He seeks not himself when he aims most at his own good; God is his *all*, and his *all* is God's; he aims at no *end* but the glory of God, of which there is no *end*.

AN

AN APPENDIX Or the Triumph of Assurance, Over the *Law, Sin, the World, Wants, and present Injoyments.*

WHen the *All-blessed* Spirit of the *ever-living* and *ever-loving* God hath given his testimony and *set his Seal* to the soul, which before sate quavering and trembling *at the doore of hope*, that God doth own, accept and pardon it: when he *comes and kisseth it with the kisses of his mouth, and poures out the savour of his sweet oyntments* upon it, Oh! what a * *calm* is there in the soul! Oh what *Halcyon dayes* doth it then live in! It injoyes a *Jubilee* in every moment. Oh the holy claspings and celestiall interweavings of love! Oh the breathings and mutuall streamings forth of love, that are between God and this soul! O the *ineffable mystery* which lies in their reciprocall injoyments! you

* εἰρήνη γαλήνη.

you, (nay it self) can scarcely tell who injoyes, and who is injoy'd; who fills and who is filled, who possesseth, and who is possessed, there is such a spirituall *mixture* in their *union*, without confusion or composition. Time stealeth away in these injoyments and is not perceived, the soul is so busily imployed, in taking in, and going out to God. Houres are not accounted for minutes, nor dayes for houres; it rather seems an *Eternitie* then *Time*. Oh how doth the soul dance and leap for joy within it self, at the harmonious *melody* and well-tuned *Musick*, which is plaid within it by the *finger of God*! Oh the heavenly laughter which ariseth in it, from the gentle *touches* of the Spirit upon the *tender* conscience! Oh how is it ravish'd with the shining forth of the *rayes* of light, and the *flowerings* forth of love! the soul forgets it self to mind its God, or rather minds it self in minding God. Am I in heaven, or is heaven in me? is Time gone up, or Eternitie come down? Oh what a *concentring* of happiness do I find within me! me thinks I see the *first fruits of* Canaan, brought into my hungring soul upon the *staffe* of consolation, by the two *supporters* of the Saints, *Christ and the Spirit*. Me thinks I hear my beloved calling, *Arise my love, my dove, my fair one, and come away; come forth from among the clefts.* (a) *Let me see thy face; for sweet is thy voice, and thy countenance comely. Arise my love, and come away.* Oh how do the love-speaking words of Christ affect the heart, and even transport the soul into admiration! all the *pangs* of the new birth, all the *throws* of its travel: all its *after births* of sorrow are now forgotten, and swallowed up in ravishment, in rap-

Flore lucis & amoris.

a Cant. 2. 13.14.

raptures, *for joy that this man-child* of assurance begotten by the Spirit of God is at last *born* into the soul, the soul is now surrounded with the glitering rayes of the Sun-beams of Love, it even weeps for joy, it is even *sick of love*, while healed by it. Now it begins to feast it self on Loves, and to chear it self with the *Bridegrooms* voice.

My beloved hath pronounced me *fair*, and *there is no spot in me:* now the day of mine *Espousals* is come; wherein all the hidden *Treasures*, all the precious *Jewels*, all the vast *Possessions*, all the sparkling *Beautie*, all the glorious *Holiness*, all the Divine *Wisedome*, all the All-sufficient *Power*, yea *all* the *all* of Christ is made over to me. What shall I fear now, who am more then a *Conqueror*; what shall I want, who have *all things richly to injoy*; *who shall lay any thing to my charge*, being freed from all my sin? what shall *hurt* me, what shall *daunt* me, who have Love to *centinell*, and Power to *guard* me? I am one with love, and nothing shall dissolve this *Knot* of love; nothing shall separate between my Beloved and me: *for he is mine, and I am his for ever.*

Cant. 4. 7.

* βαρύτιμα.

ὑπερνικῶ.

Rom. 8. 37.

Rom. 8. 33

Rom. 8. 35

Now I shall in short lay down how much a saint, to whom the Lord by his spirit hath given Testimony of his Union with Jesus Christ, is born above the law, above sin, above wants and troubles, above the world, yea above what he hath from God here in grace and by grace.

I.

His Triumph over the Law.

THe Law is so far from being a *Boanerges* to such a Saint, that it speaks him fair, & calls him *blessed:* the Law comes not to him (as of old

Gal. 5. 33. old from *Sinai*) with terrible thundrings; but it passeth by as a *still voice*, being silenced by Jesus Christ, who hath stopt its mouth and seal'd it up from cursing. *Do this and live*, is no Law to him; and *cursed be every one that abideth not in all things of the Law to do them*, infers no curse upon him; such statutes are all repeal'd as to him; and the date of all such Patents is expir'd. The Law cannot without injustice *serve an arrest* on him as an unrighteous person; though he be not as yet without sin. For the large *Bills of Indictment* which the Law had to charge upon him, are all *cancell'd*; and what ever it *plead* against him, it can never *cast* him. He hath an everlasting *Councellour*, a righteous *Advocate* at Gods right hand, and Gods discharge within his own breast for his *Acquittance*. Free-grace doth clasp him within her armes as her hearts delight, mercy embraceth and embosomes him as her dearest darling; and for grace and mercies sake, the very Judge and Justice it self is become his friend. So that though he be found a παραβάτης νόμου. *breaker of the Law*; yet a pardon makes up that *breach*: and that the Law may not suffer wrong, nor have any complaint to make, the *debt* is *paid* by his suretie for him; which gives God as much content, and makes as much to the Saints *discharge*, as if he himself had *paid the debt*; yea Jesus Christ hath made God more *reparation*, then ever the Saint by breaking the Law, did do him *wrong*: and God is more contented and better pleased with the *satisfaction* of Christ then he was either discontented or displeased for the *breach* of the Law. So that the Law may with as much equitie curse Christ himself, as curse the Saint. For as Christ was in the world,

world, *well-pleasing* and acceptable, yea *altogether lovely* in his Fathers eye: so is the saint in Christ and for Christ: And of this righteousness hath Christ himself convinced the world, in that he is to sit for ever at his Fathers right hand in glory: to which honour and dignitie he had never been (as now he is in the behalf of saints) advanced if he had not fulfilled his Fathers will and paid all dues and demands to the *utmost farthing*. And on this account, though a saint cannot keep the Law, his righteousness is not (though his obedience be) the less compleat: for he is *compleat in Christ* who hath *outlaw'd* the Law, and turned the curse into a blessing; and though a saint cannot be *justified* by the Law, yet the Law it self cannot but clear him, and give him the *white stone* of absolution.

Uxor claresc it in radiis mariti.
Phil. 2.8, 9.
Rom. 8. 2.
Gal. 5. 18. 23.

II.

His Triumph over sin.

THe *strength of sinne which is the Law*, being taken away, sinne it self is the less dreadfull: The saint is already *freed from sin*, though he be not as yet free from *sinning*. He can therefore *rejoce in his spirit*, though sin [*an ill neighbor*] dwell in the flesh; for he hath more good in Christ for him, then there is evill in sin against him; and God is more pleased with him for *Christ's sake*, then he was displeased with him for *sins sake*. 'Tis true, he would not *sin* against his God who *loves* him, and yet he doubts not but God *loves* him, though he *sinne* against him. He knows that God would never have left sin in him, if he could not have loved him, notwithstanding that. Though he be [Oh that he were not!] unbecoming a Sonne; yet his

δεδικαίται ἀπὸ τῆς ἁμαρτίας.
Rom. 6. 7.

Isai 63. 16. God is faithfull, and will never act unbecoming a Father. Moreover, he sees that God orders this very corruption to his own glory, and many times useth his *sinning* to kill his *sinne*. It makes much to his sorrow, that his heart is false; but it makes more to his *joy*: that his God is true: it *sads* him much that he is so sinfull; but it much more *glads* him that Christ is holy: for this *holyness* being made his, it is as much for his acceptance and salvation, as if he himself were without sinne. He shall ere long be rid *of*, set free *from*, and triumph *over* this *body of death* which makes much to his joy; and in the interim, he is not joyless; for his interest in God doth abide as sure, as if there were no sin within him. Sin may interrupt his *communion*, it shall never break off his *union* with God. Were his sins ten thousand times ten thousand more then they are, he could *Laugh them all to scorn*, even then when he mourns over them; in regard of any prejudice or impediment they can be to his everlasting safetie. Gods heart is so set upon him; Gods affections are so glued to him; Gods bowels do so yern towards him; that however God find him, he will never forsake him, having taken him for *better* for *worse*. Nay, I adde, that God may as well forsake his own being, and cease to be God, as forsake a Saint notwithstanding sins abiding in him. So that the saints take more incouragement from God, then discouragement from sinne: for though the *Ocean* of his sin be deep; yet the deep *sea* of Gods mercies is bottomless.

1 Cor. 1. 30.

τοῦ σώματος τοῦ θανάτου τούτου.

1 Cor. 15. 56, 57.

Hosea 11. 8.

Hosea 3. 1.

Mal. 3. 6.

Isa. 49. 14, 15.

Jer. 14. 7, 8.

Though his sin reach unto the clouds; the mercies of his God are above the heavens; though his sinne over-flowes him; yet the grace of

of his God over-flows his sinne. In fine, Christs righteousnes hath so *cover'd his sinne*, that God can see none in him, which is not *satisfied* for and *pardoned*. Rom. 5 20. 1 Tim. 1. 14. ὑπερπλεόνασε.

III.

His Triumph over wants and troubles. Heb. 10. 12, 17, 18.

AS for his wants and troubles, he is not troubled at them; but bids all welcome with this, *the Will of the Lord be done.*

He hath more comfort in his *Benonies*, though they be sonnes of sorrow; then others have in their *Benjamins*, though they be sons of the right hand. Though it be some-time *low-water* with him, and his comforts *ebbe*, yet the *high springs* of his joy and consolation are not lost, but swallowed up in the *Ocean* of love, where they are reserved for him to an appointed time. Though he be not alwayes the *Subject* of comfort, yet his comfort is alwaies sure in the *Object* of faith, and 'tis hid for him, even then when it's hid from him. He knowes what *gloomy* dayes and *dark* nights mean, as well as the *brightest* shinings and the *fairest* mornings; and is not discontented thereat. He would not be delighted in, unlesse God will: 'tis the will of God he looks after, and how it comes, he cares not; whether clothed or naked, it is *welcome*. To have any thing or nothing; to abound or to want; to rejoyce or to be sorrowfull; to be full or empty; to fast or to feast; to live or die, is all one to him who accounts nothing his joy but this, to be in all things as God would have him. He is one that would not be at his own *choice*, but quiets himself in Gods *determinations*. If God send him comforts, he accounts not them, but Psal. 97. 11. Sam. 15. 26.

God his comfort; and if God take them away he is not displeased, for he is not comfortless in their absence. *He* is not so *coy natur'd*, but being over-powered by the Spirit, he can take any thing well at Gods hand, and be as well pleased with God when he takes from him, as when he gives to him. *He* knows he is alwayes going to heaven, and whether his way be a *Paradise* or *Wilderness*; strewed with *Roses* or beset with *Thorns*, it's all one to him: Gods Will is welcome to him as drink to a thirsty man, whether it be brought in gold or glass. *He* loves nothing for it's own sake, but any thing as Gods allowance. If God will take him to heaven, he will go: If God will have him stay, he will stay: If God move, he moves: If God stands still, he *pitcheth his Tent*, and stirs not. *He* often wants lively-hood, and yet lives: for though others may have the things, they want the comfort: and though he want the things, yet he hath the comfort. And therefore he can part with his dearest injoyments, and trample upon his choisest comforts, when God calls for them, as being more willing that God should be glorified in their *absence*, then himself comforted in their *presence*. If his comfort cannot be wrapt up in the glory of God, he cares not for comforts. *He* would be nothing, but what God would have him, and that he would willingly be, though 'twere to lie forgotten and forsaken of all his friends and comforts all his dayes. *He* accounts it better to be preserved in *brine*, then to rot in *honey*. *He* knows that whatever his fare be, Jesus Christ will be his *fellow-Commoner*, and he doth not much care if he have no other company. *He* knows God loves him, or what

Job 1.21.

2 Cor. 12. 9,10.

Phil. 1.18. 20,21.

ever

ever God do to him, or wherever he send him, he will never hurt him. *He* sees *abundance* in wants, he sees *injoyments* in disappointments, *health* in sickness, *life* in death, and therefore is not *sollicitous* which be his case, but with an *holy carelessness* trusts himself with Gods disposing. When he is at the highest, God is his triumph, and so God is when he is at the lowest. *He* never is *happy* but in his God, he never wants *happiness* (what ever befall him) if he have his God.

Isai. 43. 2

Acts 20. 23, 24.

Psal. 73. 25.

IV.

His Triumph over the World.

THe *glory of the world*, which leads captive so many hearts, takes no hold of his: for where would it enter? all his senses are lockt up in his soul, and that's * full of Christ, who keeps out all things else from coming in. *His* eyes are like the *Sun-flowers* which doe not open to every *blaze*, but only to the *light* and *heat* of the *Sun of Righteousness*. *His eares* are stopt from *hearing* (with delight) any *sound* but the *speakings* of God, and the secret *whispers* of the *Spirit*. His *palate* can *relish* nothing like the heavenly *Manna*, *the feast of fat things* which is in Christ Jesus. There is no *smell* like the *smell of Christs garments*. And what ever he he feels 'tis but as *Esau's hand, rough, and hairie*, beside the smooth and silken, the white and fine wrought *linnen* of the Saints. As for other things, what-ever the world holds out to inveigle him withall, he can *pass* it by with an holy *scorn*. *He* is not at leisure to *trifle* away his time with playing with *pebbles*, having Jewels and Pearls to look after. *He* hath *seen the glory*

Gal. 6. 14.

* *Intus existens prohibet alienum.*

Heb. 11. 24.

Phil. 3 8.

1 Tim. 2. 6 *of the Lord*, and all other shinings; are but *shadows* in his eyes. That which others *court* with dazled eyes, he doth not account as worth a *glance* of his. The *Sun* wch shines & gives light to him, doth [*contrary to the natural Sun*] darken earth, and make heaven only to be glorious. He knows that God allowes *the dogs under his table* such bones to pick as the world is; as for his part, he hath dainties to live upon, for Jesus Christ is his *daily bread*. 'Tis not silver and gold which he calls riches, 'tis not advancement which he calls honour, 'tis not learning which he calls wisedome; he can be (*yea he is*) rich, honourable and wise without them, and all in Christ. *He* looks on these things to be (as some say of the *rain-bow*) a reflection of colours, not real*l* as they appear. All the beautie of the world 'tis but skin-deep, a Sun-blast defaceth it; yea, all the *glory of the world* is in a continuall *fluxe*, and (*like time it self*) hath no other *being* but a *passing away*. All that the world hath is but *nothing* varnished over, a *Tohu* and *Bohu* in a comely garb, a meer *Chaos* in an orderly dress: 'tis but as a picture drawn in Sand or Ice, whose very *ground* hath little foundation. 'Tis a meer *vanity*, which if it be any thing, is a something worse then nothing. Pompe is but phansie, Gold is but dust, Fame is but breath, and praise a blast, the worlds sweet is but bitter, its *love* loveless, its *splendor* darkness, its *fulness* emptiness, its *all* nothing. If any thing more, 'tis [*Chimæra-like*] made up of thoughts. And a Saint can as well *feed on the East-winde*, as any of these things, which will all prove like the *dreamers* feast, that *fills* the phansie, and leaves the stomach emptie. Farewell world.

ἄρτος ἐπιούσιος

1 Cor. 1. 20. 30.

* Superficiall.

1 Cor. 7. 31.

James 1. 10. 00.

Acts 25. 23.

φαντασία.

אפר

γλυκύπικρος.

Ens rationis.

Isai 29. 8.

V. His

V.

His Triumph over present enjoyments.

THe worst of enemies that he hath to incounter with, is a *self-flattering* heart, which would have him rest in what he hath received: but the *Spirit* of God is stronger then *self*, and *out-works*, yea *works out* such base and carnall imaginations. So that he cannot build his *Tabernacle* here, because his *mansions* are in heaven. 'Tis not his light, but the God of light; Isai 12. 2.
'tis not his *comfort*, but the God of *comfort*; 'tis Jer. 9. 23,
not his *graces*, but the God of grace; 'tis not any 24.
thing beside God himself, wherein he can quiet 1 Cor. 1. 31
and repose his soul. All his graces are but *wedding attire*, all his joy and consolation but *wedding chear*, he cannot be fully satisfied, till he come to injoy the *marriage-bed*, the very bosome of God. Alas! his fullest *barnes* of grace, which are the fruitfull *harvest* of the *seed* of God, are but *gleanings* to what he expects. His joyfull *springs* of delight which he here injoyes, are but leaf-casting *Autumnes*, nay but nipping *winters*, in comparison of that everlasting *summer*, which he looks to injoy in an eternitie of the *sunny* shinings of Gods face upon him. *His Sabbath-dayes*, wherein his soul keeps *holy-day* with God, are but minutes in regard of that never ending *Iubilee* which he expecteth. *He hath rivers of joy* here, but he esteems them as a few drops in regard of that bottomless Sea of Gods injoyment, wherein he longs to bathe his soul. *His* light is clear and shining here; but the noon tide-*Sun* in its brightest lustre is but a dark vault to *God* and the *Lamb* (*m*) who is the light Revel. 21.
of that City to which he is hasting. Alas! he hath 23.

but a *sip* of the over-flowing *Flagons*, but a taste of the full *Tables* of good chear, which God hath provided, and Christ is preparing to set before him as an everlasting feast. He cannot but be pressing on* *to know that love which passeth knowledge*, and cannot be satisfied till he come to *apprehend God*, as he is *apprehended of God*. He cannot rest any where but in heaven, *where his faith shall be seeing, and his hope possession*. Nay, 'tis not heaven, were it any thing beside God-injoyment, that could terminate the boundless appetite of his longing soul. For 'tis not God for heaven, but heaven for God; (n) yea that heaven which is God, *who is the heaven of heaven*, that he looks after.

* τῶν ἐπιβάλλουσαν τῆς γνώσεως ἀγάπην. Phil. 3. 8, 12. Psa. 16. 11. & 17. 15. Col. 3. 11.

'Tis God, onely God; (o) in all, without all, and beyond all, that is his *all*. Here he is at rest, now he is swallowed up in satisfaction, and nothing can *intermeddle with his joy*; he rejoyceth in the Lord (p) by whom he is in all these things a *conquerour*: but as for the honour of the *triumph*, he means to give that to God, *who gave him the victory*. *Soli Deo gloria.*

Rom. 8. 31 1 Cor. 15. 37.

FINIS.

TO
The Reverend, my most and best deserving Friend, and ever to be honoured as a Father,
Mr. *GEORGE HVGHES*,
Preacher of the Word of God in *Plymouth*.

Reverend Sir,

SEeing I am writing *Paradoxes*, I shall begin with this, which I judge no less *Orthodox* then any of the rest; *That* I may call you Father, and yet not transgress the command of Christ, *Mat.*23.9. which forbids me to call any man my Father upon earth. I must profess that I think my self so far from sinning in the extream of excess, that I rather think I cannot love and honour

nour you too much; though I am sure I love and honour you so much, that I can *tantùm non*, onely not adore and worship you. *Most worthy Sir*, could words express mine obligation, (*which yet they cannot answer*,) I would go a begging to all the Oratours and Masters of Language in the world, and strain the quintessence of all hyperboles that I might, (*if that could*) but testifie how much I am your debtour. I have formerly said, *alas but*, a little, and therefore I now beseech you to entertain this second address; that out of the mouth of two witnesses this truth may be confirmed, that I am your *Son-servant*.

But, my dear Father, what shall I say to God, my dear, *yea, dearer then dear*; my dearest God, to whom I am in debt, for being in debt to you? For though you brought the mercy, yet he sent both you and it. Pray, Oh *my dear Father*, pray for poor me, that I may, *Oh that I may* walk worthy of him unto all wel-pleasing, who hath called me out of my darkness into his marvellous light.

There is no wording it with God; 'tis a wrong to speak, and little better to think of what he hath done; such, *alas*! such is the disproportion between my words and my thoughts, and his works: Were ten thousand Angels ministring Spirits to help me in praising of him, how short, *Ah how short*, would it fall of the honour due to his Name? *Oh Almighty God*, let me glorifie thee on earth, and finish the work thou hast given me to do; *and as for Heaven*, I shall borrow the words of my dear and blessed Saviour: *Father glorifie thy Sonne, that thy Son may glorifie thee*, John 17. 1.

Sir,

Sir, you see which way my soul tends, and therefore I hope you will pardon me, that at this time I say no more to you, *onely* to let you know, that when ever I remember what (*through grace*) I am, I cannot forget my self to be,

One (*though one of the meanest*) of your
July, 1653. *Son-servants*,

RALPH VENNING.

The

The Epiſtle to the Reader.

Reader,

IN *the former, and in this ſecond part of* Paradoxes, *thou haſt a large part of my* Creed; *I will not call it the* Apoſtles *nor* Athanaſius *his Creed; nor ſay of it, as he ſaith* (*or at the leaſt as 'tis ſaid*) *of his, that* whoſoever doth not believe it cannot be ſaved. *I intend not to dogmatize, nor impoſe, onely I intreat thee to ſearch the* Scriptures, *to ſee whether theſe theſe things be ſo. 'Tis the very genius of a* well-bred *ſoul to trie al things, but to hold faſt* only *that which is good. If thou find any thing in this, or any of my writings, contrary to ſound doctrine and* godlineſs; *do, I* intreat thee *do,* (*as on diſcovery I ſhall be ready to do*) *di'own it: but if there be any thing that may be,* (as I hope there is, that may be) *of uſe to thy edification, do not deſpiſe it; becauſe the Author's deſpicable.*

Reader, *I think 'tis no news to tell thee, that ſome men rather believe that they know, then know what they believe; and that there be alſo who have attained even to know what, why, and in whom they have believed. Some men thinke this their knowledge, that they know nothing,* (hoc tantùm ſcio, me nil ſcire) *they are alwayes learning, yet cannot ſay that they have ſo learned, as to attain to the knowledge of truth; they confeſs that things are* δυσνόητα, *hard to be underſtood; that there are*

dubia

dubia Evangelica, *some dark shadows in the clearest manifestations; yea that to their apprehensions there are more then* Gordian knots *in scirpo: others are grown to such Giganticke statures in knowledge, faith, or,* at least *fancy, that they cannot find difficulties enough for their active faith: they think this no riddle, but a very* OKTHODOX PARADOX, (though not among mine) *that things are true, because impossible, and therefore to be believed because incredible. I shall not undertake to censure the seeming modesty of the one, nor the daring confidence of the other. Only this I think that nothing stands in some mens light so much as their light doth, as* Quintil. Multi scientiam assequi potuissent, nisi jam assecutam putassent, *many men might have attained to knowledge, if they had not thought themselves to have attained; and the holy Apostle tels us,* 1 Cor. 8.2. *That if any man think that he knoweth any thing, he knoweth nothing yet, as he ought to know. And therefore surely seeing nothing keeps (*at least so much keeps*) some men from wisedome, as their being wise, it becomes us to observe the Apostles advice,* 1 Cor. 3. 18. Let no man deceive himself; *If any man among you seemeth to be wise, let him became a fool, that he may be wise: if any man will do his will, he shall know the doctrine whether it be of God,* Joh. 7. 17. *And to him that ordereth his conversation aright, he will shew his salvation,* Psal. 50. 23. *Surely, if we do sincerely seek unto God, and humbly wait upon him, he will teach us, and by his Spirit will lead us through all the Labyrinths, Meanders, Wildernesses and Mazes of darkness and contradiction into the land of truth, the City of holyness, where God and the Lamb is the light thereof; yea, it hath pleased God, the Father*

of

of lights, and lover of the ſouls of men, *to write the things of mens greateſt concernment, (wich relate to Eternitie) in ſo fair and legible Characters, in ſuch Capitall and Golden Letters,* that he that runs may read. *I have heard of one that ſaid to a Lady (complaining of the darkneſs and obſcuritie of the Scriptures, though too well acquainted with the works of darkneſs;) What more plain then this, Madam,* ſaid he? *Thou ſhalt not commit adultery. So indeed one may ſay to the whining querulſitie of many:* What more plain then this? *He that believeth ſhall be ſaved, and he that believeth not ſhall be damned;* What more plain then this? *He that hath this hope, or this faith, purifies himſelf, as God is pure:* What more plain then this? *Bleſſed are the pure in heart, for they ſhal ſee God:* What more plain then this? *Without holineſs no man ſhall ſee God:* What more plain then this? *He that ſinneth wrongeth his own ſoul;* What more plain then this? *Eph.* 5.5. *For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the kingdome of Chriſt, or of God. Let no man deceive you with vain words, for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.* Ah if we did but *ſeriouſly meditate upon, and put in practice theſe things, we ſhould then have the true knowledge of God, and eternall life. For otherwiſe, he that ſaith he knoweth God, and keeps not his Commandements, is a lier, and the truth is not in him. We are ſtill groping after the Tree of Knowledge, when as knowledge puffeth up, but love edifieth,* 1 Cor. 8. 1. *And though we ſpeak with the tongues of Men and Angels* and have not love, *we are but as a ſounding braſs, or as tinkling cymbals.*

And

And though we have the gift of Prophecy, and understand all Mysteries, and all knowledge; yea, though we have all Faith, so that we could remove mountains, and have no charitie, *we are nothing; Nay, though we give all our goods to feed the poor, and though we give our bodies to be burnt,* yet if we have no charitie, *it will profit nothing,* 1 Cor, 13. 1, 2, 3. *Oh therefore, though we earnestly covet the best gifts, yet let us mind the more excellent way: for at the day of judgement, not he that hath known, but he that hath done the will of God, will be called* (and will be) *blessed.*

Now Reader, if thou want (*and hast a mind to have*) *wisedome aske it of God, who giveth liberally, and upbraideth not: Apply thy self to use and improve the promises,* the great and most precious promises, *which are given unto us, that we might be cleansed from all filthiness of flesh and spirit, to perfect holyness in the fear of God,* that we may be made partakers of the divine nature, *having escaped the corruptions which are in the world through lust. Let not thy time be taken up to get a little yellow dust, or a vain emptie title of honour, but look after this true practicall* (which is saving) *knowledge of God; seek it as Silver, search for it as for hid treasure: then shalt thou understand righteousness, and judgement, and equitie, and every good path,* Prov. 2. *Which that thou mayest attain unto, is the prayer of him who wisheth thee nothing less then happiness*

July, 1653. *RALPH VENNING.*

ORTHODOX PARADOXES; OR, A Believer clearing truth by *seeming* contradictions.

The first Century.

1 HE believes that we are to serve the Lord *with** *fear*; and yet he believes that we are deliver'd by Jesus Christ out of the hands of all our enemies, that we should serve him *without* * *fear*, in righteousnes and holyness all the dayes of our life.

* Psalm 2. 11.

* Luke 1. 74.

2 He believes that where ever a man be present, he cannot be * absent from the Lord; and yet he believes that while we are at home (*or in-dwellers*) in the body, we are * absent, (*or are out-dwellers*) from God.

* Psal. 139 7, &c.

* 2 Cor: 5. 6.

3 He believes that sinne *cleaves* to the affections of the *Saints*; *but* he believes that the affections of the Saints *do not cleave* to sin.

*Zach. 12 10.

4 He believes that a man* may have *thoughts of evil*, which yet he believes *may not be evil thoughts.*

*Eccl. 3. 4. *1 Thes. 5. 16. Phil. 4. 4.

5 He believes that there is *a time to* * *weep*; and yet he believes that he is *to rejoyce alwayes*, * or at all times, or evermore.

* Heb. 9. 27. Eccl. 3. 2.

6 He believes that it is appointed for (*all*) men once to die; and yet he believes that we shall not all * (*sleep, viz.* the sleep of death, *that is,*) die.

* 1 Cor. 15, 51. 1 Thes. 4. 17.

7 He believes that *Repentance* consists not in willing a change, but in the change of the will; and yet he believes that *when God is said to repent*, he doth not change his will, but wils a change.

* μεταδοτα

——*When God repents of ill,*
He wills a change, he changeth not his will.

Heb. 2. 16.

8 He believes that the Son of God took on him *the nature which was common* to all men; and yet he believes that *he took not on him all men* to whom the nature was common.

* Gal. 3. 13.

9 He believes that Christ was made * *a curse* for us; and yet he believes that Christ was not *accursed*, but blessed.

* 1 Cor. 3. 18.

10 He believes that to become a fool, is *not the way* to be wise; and yet he believes that if any man will be wise, he must become a fool.

* Rom. 8. 8.

11 He believes that they who are *in the* * *flesh cannot* please God; and yet he believes that Christ was in the flesh, *and when he was in the flesh*, did (and did nothing but) please God.

12 He believes that God is no where out of himself; and yet he believes that God is in many things, *which are not* himself, and *which are out* of himself.

13 He believes that many times there may be

be *sin in the action*, when yet he believes that the *action* may *not be sin*.

14 He believes that Gods willing of sin to be, *is not sin*; and yet he believes that the creature sins, if it but will a sinne to be, though it do not commit it.

15 He believes * that every one that asketh, receiveth; and that he who seeketh, findeth; and to him that knocketh it shall be opened: *and yet he believes* that * many ask and receive not, many seek to enter, and doe not; that many knock (*as the foolish Virgins*) to whom it is not opened. * Matth. 7. 8. * James 4. 3.

16 He believes that *no man is*, (nor is to be accounted) *worthy* of the Kingdome of heaven; and yet he believes that the Saints are accounted worthy of the Kingdome of heaven, and that they shall walk with God in white; for *they are worthie*.

17 He believes that all a mans, yea that all mens righteousnes and praise addeth no honour to God; *and yet he believes* that he that worketh righteousnes, and offereth praise, honoureth God.

18 He believes that the Spirit of God feels no grief: and yet he believes that many men grieve the *Spirit* of God.

19 He believes that that which is born of the Spirit is spirit: and yet he believes, that they who are born of the Spirit, are not spirits.

20 He believes that no man ever yet hated his own flesh: and yet he believes that many hate nothing more then their own flesh.

21 He believes that Christ could not do many mighty works in his own Countrey, because of their unbelief: and yet he believes that their

unbelief did not dis-enable Christ from doing mightie works there.

22 *He* believes that Christ was not sent, but to save the lost sheep of the house of *Israel*: and yet he believes that Christ was sent to save other sheep, which were not of the Jewish fold, or of the house of *Israel*.

23 *He* believes that he is partaker of the divine nature: and yet he believes that he is not God.

24 He believes that assoon as he begins to live, he begins to die, and that the more his life encreaseth, the more it decreaseth, that his birth is the begining of his death: and yet he believes that as soon as he dies, his life begins.

25 He believes that Christ was God-man united, and he believes that in a Christian God and man is united: and yet he believes that no Christian is Christ.

26 He believes that he is to love his neighbour as himself: and yet he believes that he may without breach of the command love himself more then his neighbour.

Ad quale non ad quantum.

27 He believes that in him (*that is, in his flesh* there dwelleth no good thing: and yet he believes that God who is the chiefest good dwelleth in his flesh, in his heart of flesh.

28 He believes that sin hath not, and that it never shall have dominion over him: and yet he (*to his sorrow*) finds that the Law of his members doth often bring him into captivitie to the Law of sin.

29 He believes that the reproaches of Christ are not his treasures: *and yet he is of* Moses *his mind*, accounting the reproaches of Christ greater

ter

ter treasures then the riches of Egypt.

30 He believes that where sinne abounds, grace abounds much more: *and yet* he dares not sin, either because grace doth, or that grace may abound.

31 He believes that all things are his: *and yet* there are many things which are not his, neither will he, nor can he call them his.

32 He believes that he sins, if he love not his father and mother: and yet he believes that he sinnes, if he hate not his father and mother. Luke 14. 26.

33 He believes that all things work together for his good: *and yet* he finds that many things which befall him, bring evil to him.

34 He believes that he is to love his enemies, to bless them that curse him, and to pray for them that despitefully use him: and yet he believes that he may without transgression pray against them that use him so.

35 He believes that when evil is done, good doth come thereof; and yet he believes that he must do no evil, no not to this end, that good might come thereof.

36 He believes that Christ is that bread, and that water of life, of which whosoever eateth and drinketh shal never hunger nor thirst more: and yet he believes that they who eat and drink thereof, did never hunger and thirst so much before, as after they had eaten and drunk thereof.

37 He believes that they overcome the world, who believe that Jesus is the Sonne of God: and yet he believes that many believe Jesus to be the Son of God, who do not overcome the world.

38 He believes that God dwelleth in them, and that they dwell in God, who confeſs that Jeſus is the Son of God: and yet he believes that many confeſs Jeſus to be the Son of God, who dwell not in God, and in whom God dwelleth not.

39 He believes that *Iſrael* (*a type* of a ſinners going out of the Egyptian ſelf) † wandered in the wilderneſs in a ſolitary way, and found not a Citie of habitation: and yet he believes that while they wandred, and were wildered, God led them in a right way to a Citie of habitation.

* The furtheſt way about, the neareſt way home

* Pſal. 107 4. with 7.

40 He believes that murmuring againſt God is not the way to prevail with God for mercy: and yet he believes that when *Iſrael* * cried, *that is*, murmured, God heard their crie, and delivered them out of all their trouble.

* Pſalm 107. 6.

41 He believes and knowes that without Chriſt he can do nothing, and that it is God worketh in him both to will and to doe, of his own good pleaſure: and yet he believes that 'tis his own fault, if he will not and do not that which is good.

42 He believes that no man can ſay that Jeſus is the Lord, but by the holy Spirit: and yet he believes that many men ſay that Jeſus is the Lord, who ſpeak it not by the holy Spirit.

1 Cor. 12. 3.

43 He believes that God is of purer eyes then to behold iniquitie: and yet he believes that God beholdeth iniquitie every day.

44 He believes that the Spirit is alwayes in the Saints, and that they are united in one: and yet he believes that the Saints are not alwaies in the Spirit.

45 He believes that there is no reaſon, why

Pſal. 42. 5.

he

he should be at any time troubled with any thing; and yet he finds that many times his reason tells him, that at and for many things he should be troubled.

46 He believes that a man cannot heartily welcome and receive any thing but good; and yet he believes that he is to receive evill at the hand of God, as well (and to bid it as welcom) as good, and to thank him too.

47 He believes that no affliction is joyous, but grievous; and yet he glories in tribulation, and accounts it all joy when he falls into many afflictions.

48 He declines all sufferings as much as he can; and yet he rejoyceth if he may be counted worthy to suffer for the name of Jesus.

49 He believs there are some who never doubt of their salvation, but live and die with their hearts full fraught with confidence that they shall arrive to heaven; *when as he yet believes* that their salvation is to be doubted of, yea he believes that they will ascend from the grave, to descend to hell. Matth: 7. 22.

50 He believes that Christ needed no witnesses of his Resurrection; and yet he believes it was necessary that some should be witnesses thereof.

51 He believes that every man in his best estate is altogether vanitie; and yet he believes 'twere vanitie to thinke that any man in his worst estate were altogether in vain.

52 He believes that God will remember his sin no more; and yet God puts him in remembrance of it when he sins.

53 He believes that Christ said he would from hence forward call his Disciples not servants,

vants, but friends; and yet he believes that Christ did after that (but yet without falsifying his word) call them servants.

54 He believes that Christ did not speak amiss, nor miscal *Judas*, when he did call *Judas* friend; and yet he believes that *Judas* was no friend to Christ.

55 He believes that it is not the will of God that men should do any evil; and yet he believes that men do fulfill the will of God by the evill they do.

Acts 4. 9.

56 He believes that a man cannot be overmuch righteous; *yet the Text saith*, Be not righteous overmuch.

57 He believes that sin itself worketh together for his good; and yet he believes that 'tis not good for him to sin.

58 He believes that the best way for Christians to live in continuall peace, is to maintain a continuall war, and to be alwaies fighting the good fight of faith.

59 He believes that God fulfils the desires of them that fear him; and yet he believes that God doth not give them that fear him what they desire.

60 He believes that Christ knew no sin; and yet he believes that Christ did know, and doth know all sin.

61 He believes that some have eyes and see not; and yet he believes that they are not blind.

62 He believes that some have ears and hear not; and yet he believes that they are not deaf.

63 He believes that all things are lawfull to him; and yet there are some things which he dares not do, because he believes that 'tis not lawfull for him.

64 He

64 He believes that as the man thinketh, so is he; and yet he believes there are many men who are not as they think themselves to be. Prov. 23.7 Prov. 13.7

65 He believes that to give away what one hath, is not the way to be rich; and yet he believes that some grow rich by giving away what they have. Rev. 3.17. Prov. 11. 24.

66 He believes that through a lie God may be glorified; and yet he dares not lie to glorifie God. Luke 1. 33. Rom. 3.7.

67 He believes that *David* was a man after Gods own heart, and that he sinned not, save in the matter of *Vriah* the *Hittite*; and yet he believes that *David* sinned many other times, and in many other causes.

68 He believes that *Judas* (according to his own confession) did betray and sinned in betraying the innocent blood of Christ, and that Pilate did unjustly condemn the just person of Christ, and that the *Iews* did unrighteously crucifie a righteous Christ; and yet he believes that though Christ was unjustly put to death, yet that justice it self required that he should die; yea he believes that Christ was delivered by the determinate and determining counsel of God, and that *Herod* and *Pontius Pilate* with the Gentiles and people of *Israel*, did whatsoever Gods hand and counsel had before determined to be done, *at that time and by them men.* Acts 2.23. Acts 4. 27. 38.

69 He believes that Christ spake truth, when he said, No man receiveth my Doctrine; and yet he believes it for a very truth, that some, yea, that many (and at that time) received his Doctrine.

70 He believes that *Abraham* did call the rich man, *Sonne* or *Child*; and yet he believes that Luke 16. 25.

that *Divis*, or the rich man was not a ſonne or a child of *Abraham*.

71 He believes that their ſalvation may be ſure; who yet he believes may not be ſure of their ſalvation.

72 He believes that faith is as clear a proof that men ſhall be ſaved, as he belives ſalvation to be a clear proof that men have believed.

73 He believes that there is none righteous, no not one; and yet he believes that there are ſome, yea many righteous ones.

74 *He* believes that all the promiſes of God are in Chriſt Jeſus, Yea, and Amen, *i.e.* they ſhall as certainly be made good as made; and yet he believes that there are many good promiſes made, which are not made good.

75 He believes that God hath made good his promiſe to *Joſiah*, *viz.* to gather him to his grave in peace; and yet he believes that *Joſiah* died in war, and was ſlain in a battle.

76 He believes that heaven and earth may ſooner paſs away, then one word of God fall to the ground, *that is*, not be fulfilled; and yet he believes that though God told *Adam*, that in *the day he did eat of the forbidden fruit, he ſhould ſurely die; yet that *Adam* did not die that day, but that he lived nine hundred and thirty years before he died.

*He died within the thouſand years which with God are but as a day.

77 He believes that it is a ſhame for any man or woman to go naked, and yet he believes that the very clothes which cover our nakedneſs are a ſhame to us; for *Adam* and his wife were naked, and were not aſhamed.

No ſinne, no ſhame.

78 He believes that *Love one another* is a new command; and yet he believes that it was from the beginning.

79 He

79 He believes that there is no new thing under the Sun; and yet he believes that all old things are past away, and every thing is become new.

80 He believes that whosoever bowes and falls down before an Image to worship it, doth sin against God; and yet he believes that every knee that bowes not at, and every heart that worships not the Name of Jesus, who is the Image of God, doth sin against God.

81 He believes that the grace of God is not, nor can be received in vain; *and yet Paul* besought the *Corinthians* that they would not receive the grace, *i. e.* the Gospel of God in vain.

82 *He* believes that the grace of God cannot be turned into lasciviousnes; and yet he believes that many men turn the grace of God into (*i.e.* abuse the Doctrine of grace) unto lasciviousnes.

83 He believes that dead men cannot speak; and yet he believes that *Abel*, though dead, speaketh yet.

84 He believes that wicked men are dead in trespasses and sins; and yet he believes that they live in them; yea, he believes that they who live most in sin, and in most sin, are most dead in sinne.

85 He believes that God is true, and that as he cannot be deceived, so he cannot deceive; *and yet the Prophet saith to God*, Surely thou hast greatly deceived this people. Jeremiah 4. 10.

86 *He* believes that God is not tempted with evil; and yet he believes that Christ who is God was tempted fourty dayes by the evil one the Devil, and that God was tempted fourty yeers by

by the evil Jewes, or by the evil of the Jewes.

88 He believes that God tempteth no man; and yet he believes that God leadeth men into temptation, and that Christ was led into the wilderness by the Spirit of God to be tempted of the Devil.

88 He believes that he is a man, and not a worm; and yet he confesseth himself to be a worm and no man.

89 He believes that when Christ was crucified, he was crucified with him; and yet he did not hang on the Cross when Christ did.

90 He believes that when Christ lay in the grave, he was dead with Christ; and yet he was not in the grave when Christ was there.

91 He believes that when Christ ascended on high to sit at the right hand of the Father, he ascended with him, and believes that he sits now with Christ in heaven; and yet he believes that Christ ascended many hundred yeares before he was born, and he knows that he lives on earth to this very day.

92 He believes that God by Christ is reconciling the world to himself, making peace by his Cross; and yet he believes that there is no peace to the wicked.

93 He believes that in Gods presence no flesh living can be justified; and yet he believes that God justifieth the ungodly.

94 He believes that many shall call upon the Name of the Lord, *saying*, Lord, Lord, who shall not be saved; and yet he believes that whosoever shall call upon the Name of the Lord, shall be saved.

95 He believes that as Christ said to the Jewes, so he said also to his Disciples, *viz.*

Whither

Whither I go, thither ye cannot come: and yet he belives that where Christ went, thither they also are gone.

96 He believes that God willeth all men to be saved, and to come to the knowledge of the truth: and yet he believes that to them who are without all things are done in Parables; that seeing they may see, and not perceive, and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them: yea, he believes that they could not believe, because he hath blinded their eyes, and hardned their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and he should heal them. 1 Tim. 2. 4. Luke 8. 10. John 12: 39 40.

97 He believes that he that doth righteousness, is righteous: and yet he believes that righteousness is not by doing.

98 He believes that they who received the Disciples of Christ, receeived Christ: *for so he saith, He that receiveth you, receiveth me*: and yet he believes that many receeived the Disciples of Christ, who did not receive Christ.

99 He believes that Jesus Christ came to speak peace, and to make peace: and yet he believes that Christ came not to bring peace, but the sword.

100 He believes that if we confess our sins, God is just and righteous to forgive us our sins: and yet he believes that many confess their sins whose sins are not forgiven: and yet he believes that God is not unjust, nor unrighteous, nor worse then his word.

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101 He believes that Christ was before *David* was, for he was *Davids* Lord: and he believes that *David* was before Christ, for Christ was the Son of *David*.

102 He believes that if God speak the word, it shall come to pass: and yet he believes that God spake concerning *Nineve*, Yet fourty dayes and *Nineve* shall be destroyed, and that word came not to pass.

But stay! is God like one of us? can he,
When he hath said it, alter his Decree?
Denounced judgement God doth oft prevent,
But neither changeth counsel nor intent;
The voice of Heaven doth seldom threat perdition,
But with expres or an imply'd condition.
So that if Nineve *return from ill,*
God turns his Hand, he doth not turn his Will.

103 He believes that God never did, nor never will forsake his people, and yet they often cry out, *Oh my God*, hast thou forsaken me! thou hast forsaken me, *Oh God!* and he believes that they speak true.

104 He believes that Christ was born of a married woman: and yet he believes that his mother was a Virgin.

105 He believes that the Spirit of God is invisible: and yet he believes that *John* saw the Spirit of God coming down like a Dove.

106 He believes that blessed are they that mourn: and yet he believes that they who mourn are not blessed, for all tears are not wiped from their eyes.

107 He believes that Christ alone is the light of the world: and yet he believes it true, that the Disciples were the light of the world.

108 He believes that though his right eye offend him, yet he should not pluck it out; though he is commanded (*and he believes 'tis sinne to transgress the command*) that if his right eye offend him, he should pluck it out.

109 He believes that blessed are the mercifull, for they shall receive mercy: and yet he believes, that all that shew mercy, have not such mercy shewen them, as should make them blessed.

110 He believes that 'tis the pleasure of the Lord that the wicked should die; and yet he believes that God takes no pleasure in the death of the wicked.

111 He believes that every one that confesseth Christ Jesus to be come in the flesh, is not born of God: and yet he believes that Scripture true, which saith, *that every one who confesseth Christ Jesus to be come in the flesh, is born of God.*

112 He believes that whatsoever the godly man doth, shall prosper: and yet he believes that many a godly man doth many a thing, which doth not prosper. Phil. 2.

113 He believes that the Kings of the earth did ill to give their kingdomes to the Beast: and yet he believes that God did put it into their hearts. Revel. 17 17.

114 He believes that a Christian is not to spend all his time in Prayer: and yet he believes that he is to pray alwayes.

115 He believes that as Christ is (*who is in heaven,*) so are we in this world: and yet he

believes that we in this world are not so as Christ is, *(or as Christ, who is)* in heaven.

116 He believes that there is no profit, *i. e.* no content in any estate or condition under the Sun: and yet he believes that many a Saint hath learned in whatever estate or condition they are, therewithall to be content, and to account it profitable.

117 He believes that there is not any thing less then nothing; and yet he believes that all the Nations of the earth are less then nothing.

118 He believes that of every idle word a man speaks, he must give an account to God; and yet he believes that no man can give God an account of one of a thousand.

119 He believes that he who saith he sinneth not, or hath no sin, is a liar, and the truth is not in him; and yet he believes that every one that is born of God, is not only pardon'd, and so hath no sin, but sinneth not, and therefore he is no liar, *though he say* he hath no sinne, and that it is not he that sins, and that he sinneth not.

120 He believes that all Christs own receive him; and yet he believes that Christ came to his own, and they receiv'd him not.

121 He believes that a man and his wife are two; and yet he believes that they are no longer two, but one.

122 He believes that Christ and a Saint are two; and yet he believes that Christ and the Saints are one.

123 He believes that God rested on the *Sabbath day from working; and yet he believes that he worketh * hitherto.

* Gen. 2. 2
* John 5.

124 He believes that it is not good for man

to

to be alone; and yet he believes that it is good for man not to *touch a woman. * 1 Cor. 7. 1.

125 He believes that light and darkneſs have no communion; and yet he believes *that God who is light dwelleth in darkneſs, and maketh it his pavilion round about him.* 2 Chron. 6.26.

126 He believes that to increaſe and multiply is a bleſſing; and yet he believes the barren bleſſed. Luke 23. 29.

127 He believes that *Abraham* believed God, and that *that* was accounted to him for righteouſneſs; and yet he believes that *Abraham* was juſtified by works. Rom. 4. James 2.

128 He believes that God promiſed *Jacob* to bring him up from *Egypt*, *Gen.* 46.4. and yet he believes that *Jacob* died in *Egypt*, *Gen.* 49. and yet he believes that God was not worſe then his Word.

129 He believes that *Pharaoh* did harden his own heart, *Exod.* 8.15. and yet he believes, that God did harden *Pharaohs* heart, *Exod* 4 21.

130 He believes that God viſits the iniquity of the fathers upon the children, *&c Exod.* 20.5. and yet he believes that the child ſhall not bear the fathers ſin, *Ezek.* 18.20.

131 He believes that he ought not to ſwear at all, *Mat.* 5.34. and yet he believes that he may take an oath.

132 He believes that Oblations and Sacrifices were of Gods appointment, and that God required them at the hands of the Jewes; and yet he believes that ſacrifices and burnt offerings God would not have, *Pſalm* 40. 7. and that God requir'd them not at their hands, *Iſa.* 1.

133 He believes that the holy One of Iſrael neither ſlumbers nor ſleeps; and yet he believes

that *David* was not to be blamed for saying, Awake, *O Lord*, why sleepest thou?

134. He believes that Christ was more beautifull then any of the sons of men, *Psalm* 45.3. and yet he believes that there was no beautie nor comelines in him, why he should be desired, *Isai.* 53.2.

135 He believes that he is blessed that feareth alway; and yet he believes that he that alwayes lives in fear is not blessed.

136 *He* believes that the gift and calling of God is without repentance; and yet he believes that God calleth us to repentance which is his gift.

Prov. 16. 4. 137 He believes that God made all things for himself; and yet the wicked for the day of evill.

138 He believes that he should not rejoyce when his enemy falleth, *Prov.* 24. 17. and yet he believes that the righteous may rejoyce, when he seeth the vengeance *written executed*; yea, and wash his feet in the blood of the wicked, *Psalm* 58.10.

Job 14. 139 He believes that all a mans dayes are numbred; and yet he believes that a man may die before his time, *Eccles.*7.17.

140 He believes that the first chapter of *Matthew* declares the generation of Christ; and yet he believes that none can declare his generation, *Isa.*53.8

141 He believes that of Christs Kingdome there shall be no end, *Luke* 1.33. and yet he believes that the Sonne shall give up his Kingdome to the Father, 1 *Cor.* 15. 24. and 28.

142 He believes that a Christian hath a will of

of his own; and yet he believes that 'tis not for a Christian to own his will.

143 He believes that many enjoy deliverances from God, who yet he believes do not enjoy God in the deliverance.

144 He believes that none can remit sinne but God, *Mark* 2. 7. and yet he believes that the Disciples could remit sin; for saith Christ, Whosoever sins ye remit, they are remitted to them. *John* 20.23.

145 He believes that our good works may be, yea, that they ought to be so done before men, as to be seen of men, *Matth.* 5.16. and yet he believes that we must not doe good works to be seen of men, *Matth.* 6.1.

146 He believes that a man should not judge, lest he be judged; and yet he believes that he that judgeth himself shall not be judged;

147 He believes that as a man hath receiv'd freely, so he should freely give, *Matth.* 10.8. and yet he believes that the labourer is worthie of his hire, and that they who preach the Gospel, should live of the Gospel.

1 *Cor.* 11.31

Matth. 10. 10.

148 He believes that a man should not judge, lest he be judged, *Matth.* 7. 1. and yet he believes that every man ought to judge.

John 7. 24.

149 He believes that *John* said he was not *Elias*, *John* 1.21. and that it was truth which he spake, and yet he believes that Christ said, that *John* was the *Elias* that was to come, *Matt.* 11. 14. and that Christ also spake the truth.

150 He believes that *John* came neither eating nor drinking, *Matth.* 11. 18. and yet he believes that *Johns* meat was Locusts and wild honey, *Matth.* 3.4.

151 He believes that Christ was born of

Mary Matth. 1.15. and yet he believes that his Disciples were his mother. *Matth.* 12.49.

152 He believes that it is appointed for all men once to die, *Heb.* 9.27. and yet he believes that what man soever eateth of Christ, who is the true bread of life shall not die.

153 He believes that he that eats Christs flesh, hath eternall life, *Iohn* 6.54. and yet he believes that the flesh profits nothing, *Iohn* 6.63.

154 He believes that the Jewes were the children of *Abraham*, *Iohn* 8.33. and yet he believes that they are of their father the devil, *Iohn* 8 44.

155 He believes that the Saints are freed from sin; and yet he believes that they sin often.

156 He believes that *Lazarus* sickness was not unto death, *Iohn* 11. 4. and yet he believes that *Lazarus* died of that sickness, *Iohn* 11.14.

157 He believes that the Law is holy, just and good, *Rom.* 7.12, & yet he believes that the law is the strength of sin, 1 *Cor.* 15.46. and that it is the Ministery of condemnation, 2 *Cor.* 3.7.

158 He believes that whosoever shall say to his brother, *Thou fool*, is in danger of hell fire, *Matth.* 5.22. and yet he believes that *Paul* called the *Galatians* fools, *Gal.* 3. 1. and yet was in no danger of hell-fire.

159 He believes that the Believers mentioned in the eleventh of the *Hebrews*, obtained promises, *Heb* 11.33. and yet he believes that they received not *a* promise, *Heb.* 11.39. which was *the* promise.

160 He believes that the Kingdom of heaven is a Kingdome of peace, *Phil.* 3.20. and yet he believes that there was war made in heaven, *Rev.* 12.7.

161 He

161 *He* believes that nothing can be done against the will of God; for, Who hath resisted his Will? and yet he believes that every sinne is committed against the Will of God.

162 He believes that many men know God; and yet he believes that no man hath the knowledge of God.

163 He believes that every man in himself is far off from God; and yet believes that in God every man lives, moves, and hath his being, and that God is not far off from any one of them.

164 *He* believes that *Peter* and *Andrew* were but fishermen; and yet he believes that they were fishers of men; *Matth.* 4. 18. 19.

165 *He* believes that God heareth not sinners, *John* 9. but that their prayer is an abomination to him, *Prov.* 28. 9. and yet he believes that God heard and granted *Ahabs* prayer, who had sold himself to work wickedness in the sight of the Lord.

166 *He* believes that God spake his minde when he said to *Hezekiah*, Thou shalt die, and not live. *Isa* 38. 1. and yet he believes that God altered not his mind, though he added fifteen yeers more to his life.

167 *He* believes that God is no where; and yet he believes that God is every where.

168 *He* believes that God is not this or that; and yet he believes that God is all in all.

169 *He* believes that 'tis a woe to him, when every one speaks well of him; and yet 'tis a small thing with him to be judg'd by mans day.

170 *He* believes that at the Name of Jesus every knee should bow, *Phil* 2. 10. and yet he believes that he is not to bow at the Name of Jesus, no, nor at the naming of Jesus.

171 *He* believes that if he forgive men their treſpaſſes, *viz. againſt him*, the heavenly Father will alſo forgive his, *Matth.* 6. 14. and yet he believes that a man may forgive every man that treſpaſſeth againſt him, and yet not be forgiven of God.

172 *He* believes that light is not darkneſs; and yet he believes that all the light that is in ſome men is darkneſs.

173 He believes that wiſedom is not folly; and yet he believes that all the wiſedom of the world is fooliſhneſs.

174 He believes that if Chriſt had not come and ſpoken to the Jewes, they had not had ſin, *Iohn* 15. 22. and yet he believes that they had had ſin, though Chriſt had not come and ſpoken to them.

175 *He* believes that it is true which Chriſt ſpake, *Iohn* 9. 41. to the Phariſees, that if ye were blind, ye ſhould have no ſin; and yet he believ's that they were blind and had ſinne, yea that their blindneſs was ſinne, and their ſinne was blindneſs.

176 He believes that God ſcourgeth every one whom he receiveth, *Heb.* 12. 6. and yet he believes that God doth not receive every one whom he ſcourgeth.

177 *He* believes that there was no reaſon at all as from the Perſons, why God ſhould love *Iacob* & hate *Eſau*; and yet he believes that *Iacob* was more *lovely* then *Eſau*, and yet that God was no reſpecter of perſons on either account.

178 *He* believes that the Saints are the fulneſs of Chriſt, *Eph.* 1. 23. and yet he believes that Chriſt is the fulneſs of the Saints, *Iohn* 1. 16.

179 *He* believes that many never ſaw Chriſt naked,

naked, nor hungry, nor thirsty, nor in prison, nor sick, whom yet he believes Christ will turn into hell; because that when he (*any one of his*) was hungry, they gave him no meat; when thirsty, they gave him no drink; when naked, they clothed him not; when sick and in prison, they gave him no visit, *Matth.* 25. 41, *&c.*

180 *He* believes that to Jesus Christ is all power given both in heaven and in earth, *Matth.* 28. 18. and yet he believes that to sit at his right hand, or at his left, is not in his power to give, *Matth.* 20. 23.

181 *He* believes that Jesus Christ knows all that the father knows; and yet he believes that of *that* day, and of *that* houre knoweth no man, no not the Angels which are in heaven, * neither the Son, but the Father onely.

* Marke 13. 32.

182 *He* believes that Jesus Christ was good, and that he that called him good, had good reason to call him so; and yet Christ said to him, Why callest thou me good? seeing there's none good but one, even God, *Mark* 10. 18.

Wherein he did not deny himself to be good, which they affirmed; but affirmed himself to be God, which they denied.

183 *He* believes that he should call no man Master or Father on earth, for one is his Master and Father, even God who is in heaven, *Matth.* 23. and yet he believes that there are on earth such as he may call Masters and Fathers, and not transgress Christs command.

184 *He* believes that an Idol is something; and yet he knows that an Idol is nothing.

185 *He* believes that jealousie implies doubt and perplexity of inquiry, and yet he believes that

that there is no such thing in God, though he believe him to be a jealous God.

Which doth not obscure his Omniscience, but enlightens his severitie, which will not admit of the least declension from him, or that another should participate of, or hurt what he loves.

186 *He* believes that they to whom *Iames* writ, had not onely heard of the patience of *Iob*, but had also seen the end of the Lord; and yet he believes that none of them ever saw *Iob*, or the end of the Lord with *Iob*.

They saw Jobs *day as* Abraham *saw Christ's day, viz. by faith, which is the evidence or sight of things not seen.*

187 He believes that there is but one God, and one Lord, and that there is not another beside him; and yet he believes that there are many gods, and lords many.

188 He believes that the Publican stood a far off; and yet he believes that he stood neerer to God then the Pharisee did.

189 He believes that where there is most love, there is most fear; and yet he believes that perfect love casteth out fear.

190 He believes that the promise was made to *Abraham*, and to his children; and yet he believes that all are not the children of the promise, which are the children of *Abraham*.

191 He believes that they who had the foreskin of their flesh cut off, were circumcised; and yet he believes that the cutting off the flesh is not circumcision, but that a man may be circumcised,

cumcised, though he have not the foreskin of his flesh cut off.

192 He believes that they were all *Israelites*, who were of *Israel*; and yet he believes that they were not all *Israel* who were of *Israel*, and that all *Israel* were not *Israelites*.

193 He believes that the diligent hand maketh rich; and yet he believes that it is not the diligent hand, but the blessing of God, which maketh rich.

194 He believes that riches are not nothing; and yet he believes that they who set their eyes upon them, set their eyes upon that which is not. Prov. 23. 5.

195 He believes that all men are not begotten and born of God; and yet he believes that all men are his off-spring.

196 He believes that God hath no hands; and yet he believes that his hands formed the dry land, *Psalm* 95. 5. and that the firmament sheweth his handy work. Psalm 19. 1.

197 He believes there are some men alive, of whom he believes that they are dead, while they live.

198 He believes that from him that would borrow, he should not turn away; and yet he believes he may turn some away that would borrow of him without lending them any thing.

199 He believes that he should turn his right cheek to him that smiteth him on the left; and yet he believes that if he can avoid it, he may refuse a second stroak.

200 He believes that there are many necessary things, and yet he believes that there is but one thing necessary.

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201 He believes that there is no difference between the Jew and the Gentile, *Rom.* 10.12. and yet he believes there is this difference; that the Jew is first, and then the Gentile.

Rom. 1. 16.

202 He believes that some men may be called *Immanuel*, *i.e.* God with us: and yet he believes that God may not be with them.

203 He believes that some men do not die in their sins, of whom he believes that they were sometime dead in their sin.

204 He believes that bodily exercise profits but a little, 1 *Tim.* 4.8. and yet he believes that there is great use of, and great profit by bodily exercise.

205 He Believes that a believer should not seek great things for himself: and yet he finds that Believers seek the greatest things for themselves, without offending: yea he believes they should offend, if they did not do it.

206 He believes that he to whom *John* bare witness, *i. e.* Jesus Christ, did baptize, *John* 3. 26. and yet he believes that Jesus baptized not, *John* 4.2

207 He believes that no man hath seen God at any time, *John* 1. 18. and that not any man hath seen the Father, *John* 6.46. yea he believes that no man can see him, 1 *Tim.* 6. 16. and yet he believes that he who hath seen Jesus Christ hath seen the Father.

Joh. 14. 9.

208 He believes that Jesus Christ came not to judge the world. *John* 12. 47. and yet he believes that for judgement he came into the world, *John* 9.49.

209 He

209 He believes that that Scripture 2 *Kings* 18. 5. is true, *viz.* that after *Hezekiah* there was none like him of all the Kings of *Iudah*: and yet he believes that place, 2 *Kings* 23. 25. to be also true, where 'tis said that like to *Iosiah* there was no King before him.

210 He believes that God will with-hold no good thing from them that walk uprightly: *Psalm* 84. 11. and yet he believes that God doth with-hold many things which are good from such, without any breach of promise.

211 He believes that Christ spake the truth, *John* 5.31. where he saith, If I bear witness of my self, my witness is not true: and yet he believes that Christ spake the truth also in *John* 8. 14. where he saith, Though I bear record of my self, yet my record is true.

212 He believes that it was promised, *Malachi*, chapter 4.5. that *Elias* should come: and yet he believes the promise was fulfilled, though *Elias* did not come.

213 He believes that though a man be justified without the righteousness of works: yet he believes that a man without workes of righteousness is not justified.

214 He believes that God willeth all men to be saved, 1 *Tim.* 2. 4. and yet he believes that God wills not the salvation of all men.

215 He believes that Justification is by faith alone: and yet he believes that that faith which is alone, doth not justifie, *James* 2.

216 *He* believes that a poor man may be a godly man: and yet believes that no godly man is poor.

217 *He* believes that a man may die in peace: and yet he believes that such a man

may

may not finde peace in death.

218 He believes that there is ſinne in every Saint; and yet he believes that no Saint is in ſinne.

219 He believes that place, *Ioſh.* 10.14. to be true, *viz.* that there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; and yet he believ's that God both before and after that day hearkned to the voice of a man.

220 He believes that a man may be a member of a Church; and yet he believes that that man may not be a member of the Church.

221 He believes that a Believer doth diſcover his ſin to God; and yet he prayes to God to cover his ſin.

322 He believes that God once did drown the world, becauſe the imaginations of mans heart were evil, onely evil, continually evil, *Gen.* 6.5. and yet he believes that God will never doe it again, though the imaginations of mans heart be as bad as they were before, *viz.* evil, onely evil, continually evil, *Gen.* 8.21.

223 He believes that man being in honour abideth not, but is like the beaſt that periſheth, *Pſalm* 49.12. and yet he believes that man periſheth not like the beaſt.

214 He believes that women are commanded to be keepers at home, (or rather houſe-keepers, *i.e.* good houſe-wives) and yet he believes they may go abroad about their buſineſs, provided they make it not their buſineſs to goe abroad.

225 He believes that the Lambe of God taketh away the ſin of the world, *Iohn* 1. 29. and is the propitiation for the ſinne of the whole

whole world, 1 *John* 2. 2. and yet he believes that the whole world lies in wickedneſs, 1 *John* 5. 19.

226 He believes that whoſoever denies Chriſt before men, him will Chriſt deny before the Angels of God, *Luke* 12.9. yea, before the God of Angels, and his Father which is in heaven, *Matth.* 10. 33. and yet he believes that *Peter* who denied him before men was not denied before God.

227 He believes that a Chriſtian ought not to take thought, *i.e.* care for to morrow; and yet he believes that *Ioſeph*, who was a Chriſtian, ſinned not, though he took thought and care for ſeven years to come.

228 He believes that men gain moſt by loſing, and that they loſe moſt by gaining, *Matthew* 16.25.

229 He believes that God was as good as his word to *Abraham*, and fulfilled the promiſe of giving him as well as his ſeed (*Gen.* 17.8.) the land of *Canaan* for a poſſeſſion; and yet he believes that God gave him none inheritance in it, no not ſo much as to ſet his foot on. Acts 7. 5.

230 He believes that *Noah* lived and died before *Abraham* was born; and yet he believes that *Noah* was a ſon of *Abraham*.

231 He believes that fear hath torment, 1 *John* 4.18. and that where torment is, a man is not bleſſed; and yet he believes that bleſſed is the man who feareth alwayes. Proverbs 28.14.

232 He believes that God purged *Ieruſalem*, and yet he believes that *Ieruſalem* was not purged, *Ezekiel* 24. 13.

233 He believes that the kingdome was prepared for all the Saints before the foundation of

of the world was laid, *Matth* 25.34. and yet he believes that Christ went to prepare a place for the Disciples, *&c.* some thousand of years after the foundation of the world was laid.

John 14. 2. 233 He believes that Christ said true, when he said, *John* 16.10. I go to my Father, and ye shall see me no more; and yet he believes that they were to see him, yea that they did see him again, and that before he went to his Father. *Moreover*, he believes that they shall see him again, though he be gone to his Father.

235 He believes that all in Christ Jesus are alwayes fitted to go to heaven, and yet he believes that they are not at all times fit to go to heaven.

236 He believes that he that believeth, maketh not (*ought not* to make) haste; and yet he believes that none makes, *nor ought* to make more haste then he.

237 He believes that Scripture to be true and sweet. *Your strength shall be to sit still*: and yet he believes that he who sits still, will never be a strong Christian.

238 He believes that *Israel* was commanded to stand still, and to see the salvation of God; and yet he believes that if they had stood still, they had not seen the salvation of God.

239 He believes that such a people that are in such a case, as *Psal* 144. are a happy people; and yet he believes that a peoples happiness doth not consist in them things; for they may have them and go to hell, when they that have them not, but have the Lord for their God, will go to heaven; *and happy are the people that are in such a case.*

240 He believes that it doth not yet appear what

what Saints, (who are now the Sons of God) shall be when Christ appears; and yet he believes that this doth plainly appear, that when Christ doth appear, they also shall appear with him in glory, and that they shall be like him, for they shall see him as he is, 1 *John* 3. 2.

241 He believes that God is found of them that seek him not, *Isa.* 65. 1, and yet he believes that every man is to seek him; for as he believes that every one that seeks shall finde, so he believes that he that doth not seek may not find, and he that doth find must yet be a seeker.

242 He believes that we all see but darkly as through a glass 1 *Cor.* 13. 12. and yet he believes that we do with open face. *i. e.* clearly see the glory of the Lord, and that in a glass, 2 *Cor.* 3. 18.

243 He believes that many persons come after Christ, and yet he believes that but few persons follow Christ.

224 He believes that these words, 1 *John* 2. 1. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, are no encouragement to any man to sin; and yet he believes that if any man have sinned, 'tis a great encouragement that he hath with the Father an Advocate, even Jesus Christ the righteous.

245 He believes that God chuseth a people, because of his love, *Deut.* 7. 7, 8. and yet he believes that he loveth a people, because of his choice, 1 *Sam.* 12. 22.

246 He believes that he that's called a servant, is a free-man; and yet he believes that he that's called a freeman is a servant, 1 *Cor.* 7. 21.

247 He believes that a man may be in Christ Jesus who is the hope of glory, *Col.* 1. 27.

and yet he believes that Christ Jesus may not be in such a man the hope of glory

248 He believes that Christ spake truth when he sai l, *Iohn*. 18. All that ever came before me, are thieves and robbers; and yet he believes that many Prophets, and *John* (who was *Elias*) came before him, and yet that neither they nor he were thieves or robbers.

249 He believes that he should never believe some things, if he did not see them; and yet he believes that he should never see other-some-things if he did not believe them.

250 He believes that a man may not be far from the Kingdome of heaven; and yet he believes that the Kingdome of heaven may be far enough from such a man.

251 He believes that Gods permission of sin will not excuse mans commission of sin.

252 He believes that Christ was the Son of man; and yet he believes that he was no mans Sonne.

253 He believes that Christ was *Davids* Son; and yet he believes that *David* did not beget him.

254 He believes that Christ had a Father and Mother and yet he believes that he was without Father and Mother.

255 He believes that Christ was truely in the flesh, 1 *Tim*. 3. 16. and yet he believes that he was but in the likenes of sinful flesh. *Romans* 8. 2.

256 He believes that every man that believes is not a Believer, *Acts* 8. 13.

257 He believes that they who crucified Christ (and sinned in doing it,) both saw him and knew him; and yet he believes that whosoever

soever sinneth, hath not seen him, nor known him, 1 *Iohn* 3. 6. for had they known him, they would not have crucified the Lord of life, 1 *Cor.* 2. 8.

258 He believes that some persons are alive and dead at the same time; for they that live in sin, and the pleasures of sinne, are dead while they live.

259 He believes though it be a *Paradox* to some,) that this is the true *Orthodox* doctrine, that he that believeth shall be saved, and he that believeth not, shall be damned, *Mark* 16. 16.

260 He believes that a man cannot enter the second time into his mothers womb, and be born again; and yet he believes that unless a man be born again, he cannot see the Kingdom of God. *Iohn* 3. 3.

261 He believes that he that is weak in the faith may be received, and to disputations about doubtfull things; and yet he believes that he who is weak in the faith, should not be received to doubtfull disputations, if that be the meaning of these words, εἰς διακρίσεις διαλογισμῶν, *Rom.* 14. 1.

262 He believes that *Paul before his conversion*, as touching the righteousnes which is of the Law, was blameless, *Phil.* 3. 6. and yet he believes that *Paul before his conversion*, was a prime or chief sinner; yea, as we read it, that he was the first or chiefest of sinners, 1 *Tim.* 1. 15.

263 *He* believes that they which are not happy in this world, will never be happy in the world to come.

264 He believes that the *little* which but one righteous man hath, is better then the riches of many wicked, *Psal.* 37. 16.

265 He believes that the grace of God which hath appeared, bringeth salvation to all men, *Titus* 2. 11. and yet he believes, and it easily appears, that the grace of God, bringeth but few men unto salvation.

266 He believes that it is without question that a form of godliness may be without the power of godliness, 2 *Tim.* 3. 5. and yet he believes that it is a question, whether the power of godliness can be without a form.

267 He believes that a man may bring forth fruit, and yet be an emptie Vine, as *Hosea* 10. 1. *Israel is an emptie Vine, bringing forth fruit unto himself.*

268 He believes that a Saint should not be secure though he be safe; and yet he believes that a Saint should not be afraid, though he be be in danger.

269 He believes that men are sometime delivered up to Satan, that they may be delivered from Satan, 1 *Cor.* 5. 5.

270 He believes that Saints are *living-dead* men, *Galat.* 1. 19 2 0. and he believes that sinners are *dead-living* men, *Eph.* 2. 1, 2. yea he believes that they both are dead and alive, alive and dead at the same time.

271 He belives that if we be not crucified with Christ, Christ's being crucified will not deliver us from death; for we may die in our sins, and be damned notwithstanding; if we do not rise with Christ, Christs resurrection will not save us; 'tis not onely Christ without us, but Christ within us, who is our hope of glory, *Coloss.* 1. 27.

272 He believes that at first the person of man infected the nature; but he believes that ever

ever since, the nature of man hath infected the person.

273 He believes that there is nothing more rife among us, then the Christian name, or the Name Christian; and yet he believes that there is nothing more rare among us, then the Christian man, unless it be the Man-Christian.

274 He believes that mans idle time is the devils busie time; and therefore he believes (as *Latimer* said) that the devil hath more service done him in one holy day, then in many working dayes.

275 He believes that this querie may be put, Whether a Christian-Magistrate should propagate the Gospel? and yet he believes that to deny it is a contradiction in terms; for 'twere as much as to say, that a Christian must not be a Christian, or act like a Christian.

276 He believes that it is forbidden to servants to answer again, *Titus* 2. 9. and yet he believes that servants may answer again, and not sin, and sin if they answer not again.

277 He believes that he that committeth sin, is of the devil, 1 *Iohn* 3. 8. and yet he believes that some have committed sin, who have not bin of the devil.

278 He believes that we live by faith, and not by sight; and yet he believes that faith is seeing, and that it is the *evidence of things not seen*; for by faith we see things which are not now seen, but shall be when we live by sight and not by faith.

279 He believes that men may have the Scriptures by heart; and yet he believes that the Scriptures may be far enough from their hearts, and their hearts further from the Scriptures.

280 He believes that men cannot enter into the cares of this world, but they must enter into a world of cares.

281 He believes that there are many poor in the world, and many poor spirits; and yet he believes that there are but few in the world, who are poore in spirit.

282 He believes that reason is not equall in all men, nor perfect in any men; but so weak, fickle and unconstant in the most of men; that he believes *there is no reason* why any man should lean to his own understanding, and that there is none or little reason why any man should impose on another, he being so seldome and so little while consistent with himself, who was as confident, *and upon thought-reason*, as confident of the opinion wherein he was, as he is of the opinion wherein he is.

283 He believes that the rich men cast in much into the treasury, yea much more then the poor widow, for she cast in but two mites, which two mites, make but one farthing; & yet he believes that that one poor widow cast in more then they all, though there were many, and many that were rich men, who cast in much, *Mark* 12. 41, 42, 43, 44. Or thus:

284 He believes that what the rich men cast in, was more for worth; but what the widow cast in, was worth more, at least more worthy. Or thus,

285 He believes that though what the rich men cast in was of more value; yet he believes that what the poor widow cast in, was more valued, and therefore was more; for that's most which is most in Gods account.

286 He believes that women ſhould hearken to, and learn of their husbands, and not be ruled by their own wills; and yet he believes that when womens wills are reaſon, 'tis reaſon that women ſhould have their wills: yea he believes that ſometime husbands are to hearken to their wives, though what they ſay, may ſeem to be unreaſonable, and therefore grievous to be born, *Gen.*21. 12.

287 He believes that man cannot live alone without creatures; and yet he believes that that man cannot live by creatures alone.

288 He believes that eternall life is begun in this world; for this is life eternall to know God and Jeſus Chriſt whom he hath ſent.

289 He believes that a man may know all that which is written of God; and yet he believes that he may not know the God of whom it is written.

290 He believes that a Saint leads another life, in this life; for though he live in the fleſh, yet Chriſt liveth in him, and the life which he liveth in the fleſh, is by faith of the Sonne of God.

291 He believes that a man may give all his goods to feed the poor; and yet he believes that that man hath no charitie, 1 *Cor.*13. Every man that gives is not charitable.

292 He believes that God exalts ſome men, to caſt them down; and he believes that God caſteth ſome men down to exalt them.

293 He believes that man lives by death; for his naturall life is preſerved by the death of creatures, and his ſpirituall life by the death of Chriſt.

294 He believes that though bread be the

staffe of mans life; yet he believes that man doth not, live by bread; for how could weak things strengthen him, and dead things keep him alive, were it not for the Word of God, by which creatures are what they are, and do what they doe?

295 He believes that God can and doth make some mens beds in their sickness, whose beds cannot be made in their sickness.

296 He believes that a man may die for Christ; and yet he believes that such a man may not die in Christ.

297 He believes that how little good soever we enjoy, ther's great reason we should be contented; and yet he believes that how much evil soever we undergo, ther's no reason we should be discontented.

298 He believes that many men receive the truth, who do not receive it in truth,

299 He believes that every earthly minded man minds earthly things; and yet he believes that every man that minds earthly things, may not be an earthly minded man.

300 He believes that though a Saint may be sometime weary in doing the work of the Lord; yet he believes that a Saint is never weary of doing the work of the Lord.

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301 He believes that a man may be damned though he be baptized, if he do not believe; and yet he believes that a man may be saved if he do believe, though he be not baptized.

302 He believes that to a sinner to be carnally minded is death; and he believes that to

to a Saint 'tis death to be carnally minded: the ſinner will die for being ſo, and the Saint had rather die then be ſo.

303 He believes that the Saint and the ſinner are not the ſame kind of men; though yet he believes that they are men of the ſame kinde.

304 He believes that though we may not ſpeak evil of dignities; and yet he believes that we may ſpeak of the evil of dignities.

305 He believes that 'tis better to be delivered to death for not ſinning, then to be delivered from death by ſinning.

306 He belives that they have but little (if any) reaſon to expect protection from the God of Truth, who will not (though there be great reaſon that they ſhould) afford protection to the truth of God.

307 He believes that a man may have the teſtimony of his own ſpirit, and yet not have the witneſs of Gods Spirit; but he believes that a man cannot have the witneſs of Gods Spirit, but he ſhall alſo have the Teſtimony of his own ſpirit.

308 He believes that many mens faith is but phancie; and he believes that many men will phancy his faith to be but ſo.

309 He believes that a man may be a true Believer, though he ſhould not believe all the *Paradoxes*, which he hath written to be *Orthodoxes*.

FINIS.